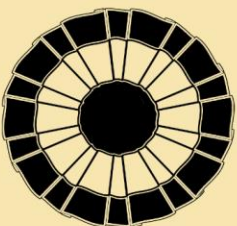




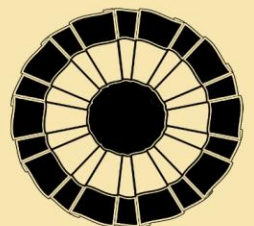
**THE WORK-STANDARD
DUTY AND HONOR
UFSE SCHOOL TEXTBOOK**

**THE THIRD PLACE:
TOTAL EDUCATIONAL
EFFORT BY YOUTH
FOR YOUTH**

**STUDENT REFERENCE EDITION
UNABRIDGED REISSUE**



**FEDERALIST PARTY HEADQUARTERS,
KING OF PRUSSIA, PA
(<https://fourthstatepolicy.com/>)
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Preface to the First Edition

Two important questions gradually presented themselves in the months following the completion of the original First Edition of *The Work-Standard*. Although their significance was apparent to me during the First Edition's development, I felt that they could not be given the adequate attention they deserved as part of *The Work-Standard*. When the time came to write the Second Edition, in response to what I felt were the shortcomings of the First Edition, I still refrained from writing a set of Entries devoted to them. A new treatise was needed to be written in order to give these questions their overdue diligence. For the crux of those questions pertained to a delicate array of political, sociological, educational, technological, and philosophical subjects.

The questions can be summarized as follows. What is the significance of the *Student Government* and the *Socialist Student Economy* (SSE) within *Council Democracy*? And what are the ways in which the culture and social structures of a Socialist Nation differ from those found in Neoliberalism? Both questions required their own separate treatise because they delved into areas beyond the prevailing theme of *The Work-Standard*, which was about devising a Socialist conception of Currency and what forms Pure Socialism would have to take in these United States of America. These questions became so persistent that I was forced to spend a few months looking for answers before briefly setting them aside throughout much of early 2022.

By July of that year, I began contemplating on whether to finally compile the First Edition of *The Third Place* or whether to abandon the endeavor altogether. That meant scrapping the entire webpage from my personal website, *The Fourth Estate* (<https://fourthstatepolicy.com/>). Fortunately, I decided to not delete that webpage, but instead revisit the two questions from a fresh perspective. It took me about a month to get everything together, so I took my time to rethink, refocus, and reevaluate how I should go about writing *The Third Place*.

The rest of the treatise is the final result of my efforts. All I expect from the Reader is that I have already read enough of *The Work-Standard* (2nd Ed.) to have a general idea as to what I intend to discuss. For those who need background information before reading *The Third Place*, I recommend reading two Entries in Section Four of *The Work-Standard*. Those Entries are entitled "The State's Educational Policies and Ranking System" and "State Issuance of Medals, Awards, Commendations and Promotions." But for those in need of a quick reference before diving straight into the rest *The Third Place*, I will be referring to both Entries in my discussions of the SSE.

My hope is that, by completing the First Edition of *The Third Place*, the Reader will comprehend the overall purpose of the SSE and the importance of family, community, culture, tradition, and order in any true Pure Socialism. Young people can and should play an important strategic role in the political-economic life of their Nation. It is only a real shame that such opportunities were never provided to them under Neoliberalism. But with the Work-Standard, young people will be able to realize their fullest potential in Life. Let their Nation expect only the best from them.

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Introduction: Training for Political-Economic Statecraft

On Technology and Educational Systems

There are plenty of methods that an outside observer might use to develop an understanding of another nation. How somebody chooses to study that country, including their personal perspective or educational background, can affect overall impressions about its government, its culture, its history, its people. The average layman's awareness of the country could be influenced by the opinions of others, regardless of how informed or uninformed those opinions truly are. A visiting tourist might be attracted to that country's museums, landmarks, monuments, memorials, and other similar attractions. A political scientist is more interested in the inner-workings of its political system, whereas an economist looks keenly at its economic system. A military scientist, a social scientist versed in the art of war, is inclined to studying its armed forces, from the service rifle slung over the shoulder of an infantryman to the field ration inside his rucksack. An intelligence officer could be fluent in that country's official language, familiar with its people's everyday customs and mannerisms, able to camouflage their own activities without arousing suspicion.

All of these are valid ways of studying a given nation, but they are not the only ones, nor should one's perspective be limited to those avenues. Two other ways include the rare opportunity of attending that country's national educational system and encounters with its technologies. An exchange student could make friends out of fellow classmates. And an engineer may be intrigued by the technical specifications of whatever technology happens to be popular. The impressionable mind in either situation is capable of imparting lifelong experiences capable of changing their personal lives and perhaps their own nation upon return.

Two important conclusions can be inferred from attempting to understand a nation on educational and technological grounds. There is the opportunity of learning how one generation of young people are capable having perspectives and viewpoints entirely different from those of their earlier generations. The history textbook at their desk, for instance, might frame the historical events surrounding the Second World War in a manner peculiar to their own nation. Then there is another opportunity of learning how those same young people mobilize their world through the technologies in their possession. A person who attended secondary school in the 1990s may have been accustomed to sending messages on a *pager*, whereas somebody else in secondary school during the 2010s was more familiar with sending messages on a *smartphone*. A *pager* and a *smartphone* are two different devices, but they both share a similar application within this particular context: to have conversations that cannot otherwise be conveyed through a phone call.

Just as the educational system is not always going to be politically neutral, the same can also be said for technologies not directly mobilized by young people. Technology is capable of becoming imbued with a particular ideology in mind, just as they can be attached to the cultural and social conditions that went into its development. Two well-known examples were cited in *The Work-Standard* (2nd Ed.), the *Blockchain Technology* of most conventional Cryptocurrencies and the *Project Cybersyn* of Salvador Allende's Chile. Another important example included the *World Wide Web* (WWW) of one International Internet and its Work-Standard analogue, the *Heliopolis Splinternet* of an International Internet separated into independent networks of National Intranets.

In the case of Blockchain Technology, there is the idea of running financial transactions independent of a centralized monetary authority, something akin to what was already explored by

Friedrich August von Hayek in his 1976 book, *The Denationalization of Money*. Conversely, the Heliopolis Splinternet from *The Work-Standard* was partly derived from conceptual designs described by Ernst Jünger's 1949 novel, *Heliopolis*, which came with its own depiction of a smartphone-like device called the *Phonophore*. It is important to note that while neither von Hayek nor Junger shared the same political-economic views, like the opposing views on economic planning or how post-1945 Europe should be united (q.v. Jünger's *The Peace* and von Hayek's *The Constitution of Liberty*), both men during the early 20th century realized the implications that Cybernetics would later have on the world by the latter half of the century and beyond.

This in turn implies that, behind all kinds of different technologies, there is a specific design philosophy setting the parameters of their intended functions and applications. Theoretically, one could recreate the political-economic ideology of an entire nation through widespread implementations of specific technologies, their effectiveness buttressed by policy-making decisions and formal changes to the legal code. The ideology can also be changed informally by young people, who may become empowered by such technologies to forever change their nations.

But there is a fundamental dimension where young people and technology intersect, and it has everything to do with how both interact with the political process of their country's government. Back in *The Work-Standard*, I stated that Neoliberalism–Liberal Capitalism – and Pure Socialism advocated for two distinct types of Democratic governance. Neoliberalism favored the representative model known as “Parliamentary Democracy,” while Pure Socialism preferred a delegative model called “Council Democracy.” The political processes that occur under Parliamentary Democracy and Council Democracy are so fundamentally different that they in turn affect their corresponding economic systems.

For example, consider the case of the electoral processes in Parliamentary Democracy and Council Democracy. Parliamentary Democracy involves having an electoral body choose candidates from two or more opposing political parties to represent the voters at a Parliament. In Council Democracy, the voters are people within a given organization choosing candidates from among their ranks to delegate on their behalf at a Council. Granted, there are many nuances associated with Parliamentary Democracy and Council Democracy, but the key takeaway here is how they ultimately differ vis-à-vis the method that the electorate uses to vote for their favored candidates.

With this particular idea in mind, it then becomes natural to envisage how the Student Government of a national educational system under Pure Socialism is capable of being distinguishable from a comparable equivalent within a similar national educational system under Liberal Capitalism. Two educational systems, existing in two separate nations with opposing ideologies, are capable of exhibiting far more differences than the curriculum taught in the classrooms and lecture halls. Perhaps the differences between two Student Governments are at their most intimate in the “Student Economy” operated by their respective Student Body.

What is a Student Economy?

A Student Economy is, at its most fundamental level, an extension of the national economy and its financial system, its “Financial Regime.” The Student Body engages in the everyday activities of their Student Economy in some capacity or another, both knowingly and unknowingly. In fact, the idea that something like a Student Economy could even exist may seem fantastical, if not outrageous. But its presence has made itself known in recent centuries through the same technology that made the usage of printed banknotes so commonplace, the printing press.

The implications of a Student Economy pose many significant questions about the role of any national educational system and the everyday lives of a country's youth. The very notion suggests that the national educational system does more than teaching the usual school curricula. Aside from the mundane, there is the idea of the national educational system imparting the political-economic Mode of Production, instructing the Student Body about how their government is organized in theory and practice, its legal jurisprudence on matters such as property and taxation laws, and the types of political and economic systems currently operating at this very moment. Laws concerning education, technology, and the youth are also covered under the scope of the Mode of Production concept from *The Work-Standard*.

The subjects explored in the various Entries of *The Third Place* will be revolving around the Student Economy, its relation to the Student Body and Student Government, and its interactions with the rest of the nation. The following questions are just one of several examples that *The Third Place* seeks to cover:

- Can there really be such a thing as a “Student Economy,” silently operating behind the foreground of everyday school life, influencing the decision-making process of the Student Body or their views on different ideologies?
- What can be said about a Student Economy's relation to Kapital and Schuld (if Liberal Capitalist) or Arbeit and Geld (if Pure Socialist)?
- Are there any discernible social and class structures distinguishing Neoliberal and Socialist Student Economies?
- How does the Student Economy interact with the Student Body and does its presence become known to them outside of the classrooms and lecture halls?
- Are there any noteworthy differences in encounters with Technology in a Student Economy comparable to what has been found regarding the national economy?
- Is it possible for the national culture and traditions to exist separately from any prevailing ideology and on what basis does this become feasible?

The concept of the Student Economy is capable of existing, and it has been existing because of the national educational system being a concept in itself for at least the past two centuries. It was because of the printing press that a national educational system became feasible for European nations during the 19th century. Thanks to the widespread access to printed books, the industrialization of the Western world has ensured that the Totality of a whole nation can get a basic education in reading, writing, and arithmetic. However, it was not until the 20th century that the national educational system would undergo a political-economic transformation that has led to the development of two distinct Student Economies. Both Student Economies were described in an Entry from *The Work-Standard* entitled “The State's Educational Policies and Ranking System.” They are the “OECD-Type Student Economy” and “Socialist Student Economy (SSE).”

The OECD-Type Student Economy refers to a specific variation of the Student Economy that emerged among the Liberal Capitalist nations of the Western Bloc and the United States. It takes its name from the fact that these nations also happen to be member-states of the OECD (*Organisation de Coopération et de Développement Économiques*; Organisation for Economic Co-operation and Development). And the OECD, for those who do not know, was originally founded to be a sort of Western Bloc analogue to the Eastern Bloc's CMEA (Council for Mutual Economic Assistance). Today, it acts as an international forum to coordinate socioeconomic policies, of which includes educational policy.

The *Socialist Student Economy (SSE)*, the overall focus of *The Third Place*, generally denotes the type of national educational system that emerged primarily in most Socialist countries. Any nation that has thoroughly adopted a genuine Pure Socialism, be it a Scientific Socialism or an Artistic Socialism, is capable of developing its own SSE.

Over the course of *The Third Place*, I will be discussing about the key distinctions between the OECD-Type Student Economy and the Socialist Student Economy, and how both differ with regard to the Work-Standard. In particular, special attention is to be placed on the significance of the two Student Economies in regard to the three Modes of Production. Those three are Production for *Profit*, Production for *Utility*, and Production for *Dasein*.

Relation to the Modes of Production

In the US and most Western countries, an important educational policy issue concerns the role of governments in regulating and funding their national educational systems. It is in this particular policy issue that one finds two of the three Modes of Production outlined in *The Work-Standard*, namely Production for *Profit* and Production for *Utility*.

Production for *Profit* advocates for the Student Body to be able to finance entire costs of their education, especially at the secondary and tertiary educational levels. In tertiary education, the university, the Student Body is expected to fund their post-secondary education by relying on the Kapital that their family had saved for them or borrow Kapital from financial institutions affiliated with their country's Fractional-Reserve Banking System. Mundane activities such as borrowing "Student Loans" and seeking "Financial Aid" fall under this category. The same is also true for, in the case of the US, universities offering lavish amenities and facilities or spending large sums of Kapital on health insurance programs as an absurd form of Welfare Capitalism.

As the cost of higher education rose to astronomic levels in the US and elsewhere, the mere suggestion of transitioning to Production for *Utility* has become fashionable among students, their families, and the politicians at Parliament. Here, the idea calls for the Parliament to either subsidize or finance fund the costs of education for every member of the Student Body within the Student Economy. In more extreme cases, the Parliament may decide to fully nationalize the entire Student Economy, becoming the sole entity responsible for the salaries of the teachers and faculty staff, all maintenance and upkeep costs, and control over every educational institution.

Beware that all Student Economies operating under Production for *Profit* or Production for *Utility* are not self-sustaining nor do they contribute any Meaningful Work to their nation's wealth. Whether privatized or nationalized, the OECD-Type Student Economy is notorious for creating ever-growing amounts of Schuld because its daily operations are dependent on Kapital coming in from outside its own purview. That Kapital will have to either come from the Student Body or from the Parliament, and neither of which is going to be sustainable over the long term. In short, living beyond one's own means of production is a recurring pattern associated with any Student Economy operating under the first two Modes of Production, but nowhere is this more apparent than in the OECD-Type Student Economy.

Granted, the Socialist Student Economies of the Soviets and Eastern Bloc, German Reich and others all had, in one capacity or another, the ability to make a full transition away from Production for *Utility* and toward the third Mode of Production. The only thing that they were missing was of course the Work-Standard and its capabilities. Should they adopt the Work-Standard, there is no

doubt that their SSEs will be acting as the political-economic vanguard of their would-be financial offensives against the Liberal Capitalists.

Therefore, what can be said here about the third Mode of Production, Production for *Dasein*? Supported by the Work-Standard, a Socialist Student Economy is capable of becoming self-sufficient and self-governed. While the creation of Actual Arbeit conversion into Actual Geld under the Life-Energization Reciprocity (LER) Process can be harnessed by the teachers and faculty, the same is also true for the Student Body. In Production for *Dasein*, not only is the Student Body capable of funding their education, they will also have the Geld needed to build their post-graduation futures. Instead of having to spend years, if not decades, paying down Schuld, the Student Body will have the Geld that they will need to become members of the Totality in this metaphysical State of Total Mobilization. Unlike the rest of the national economy, the Vocational Civil Service (VCS) Planned/Command Economy, the overriding question that remains now is how the Student Body is going to find the Actual Arbeit that will be converted into Actual Geld.

There are countless different ways in which the SSE is capable of playing its own role in the political-economic life of the Socialist Nation as a creator and generator of Arbeit and Geld. Of all the aims that compelled the Author to write *The Third Place*, this is one of them.

Beyond the Gates of Tomorrow's Yesterday

The secret to understanding a Student Economy's relation to Kapital and Schuld or Arbeit and Geld is to develop an intimate grasp on the metaphysical concept of the "State of Total Mobilization." For it was that same metaphysical entity which gave the three Modes of Production their conceivable forms during the Great Depression and the two World Wars, projecting itself into the national educational system. Nowhere is its influence most apparent than in the secondary and tertiary educational levels. The State of Total Mobilization is reflected in the Socialist Student Economy's "Total Educational Effort" and in the OECD-Type Student Economy's "Custodial-Care Function." These two concepts are what can be best described as the opposing conceptions of a national educational system's school curricula and how it interacts with the rest of the Totality. To recall these two terms as they appeared in *The Work-Standard*, they were derived from concepts elucidated in the pages of Mary Perkins Ryan's 1972 manifesto, *We're All in This Together*.

The Custodial-Care Function

The Custodial-Care Function denotes a type of educational curricula where the goal of school curricula is to 'babysit' the children and adolescents, while the young adults at the university are taught purely theoretical knowledge that cannot be guaranteed to become practical. If the tertiary educational level is where Kapital and Schuld reign supreme through "Student Loans," "Financial Aid," and persistent questions over governmental funding of higher education, then the secondary educational level prevents adolescents from daring to pursue their Vocations in Life.

It is also because of this arrangement that the Student Body at the secondary school is incapable of acting as a generator of Kapital and Schuld. Since the parents have to be preoccupied with their own Professions at the workspace, and the only adults encountering the Student Body are the teachers and faculties of secondary schools, it is no wonder why adolescents are so divorced from the political, economic, social and financial circumstances of their nation. More importantly, the school curricula of secondary school, like the university, offers nothing in the way of "training

the knowledge, mind, will, character,” and above all providing the valuable experience of Being-in-the-World with a coherent sense of direction and purpose.

What is the purpose of education in the *Custodial-Care Function* of Neoliberalism’s OECD-Type Student Economy? The ‘Incentive’ is of course to become able to yield the “greatest Quantity of Kapital for the least Quantity of Schuld” through any form of Meaningless Work at the Market/Mixed Economy, the Fractional-Reserve Banking System, the Parliament, the World Wide Web (WWW). But the ‘Perverse Incentive’, the real human cost that cannot be quantified in terms of so-called ‘Marginal Utility’, is the inability of young people to discover themselves and realize their overarching purposes in Life. It is due to these considerations that one finds the development of class and social structures which are to be broken down in Pure Socialism. All notions of national culture, tradition, social customs and norms tend to be obliterated in the onslaught of an unending array of subcultures and pop culture trends dreamed up by commercial advertising agencies for propaganda purposes (even when Kapital happens to be their true ‘Incentive’).

The Total Educational Effort

What I had previously described earlier were many of the wrongs of Neoliberalism in the national educational system. It shall not be emulated by the Socialist Nation, especially more so for one whose Currency also happens to be pegged to the Work-Standard. It is a sacred imperative that the next generation in the secondary and tertiary educational levels become the upstanding, sensible young adults that their Nation needs them to become. The Council State might be able to help, but its Ministry of Education cannot be expected to do everything by itself. The family and the community have their own separate parts which will never be supplanted by the Council State. Role models and mentors close to the personal life of every youth are needed.

Therefore, the *Total Educational Effort* is to be presented as a suitable compliment to the Production for *Dasein* befitting of the SSE. The school curricula here is centered around the form and actuality of the Individual—the Student, their sense of Authentic *Dasein*, and their capacities for personal self-development and self-sufficiency, critical and creative thinking. The aims of the Total Educational Effort are to:

- Promote a respectful sense of dignity in the talents and abilities of each Student.
- Help the Student Body develop an instinctual grasp of the concept of Freedom through Service (“to be free and to serve” others).
- Ensure that the Student Body learns from others outside of their immediate age demographic and social circles by introducing the capabilities of the Work-Standard to the SSE.
- Assist the Student Body in providing as many opportunities to impart instructive lessons that will no doubt become necessary in their later years.
- And to reintegrate the meaning of “learning” to the broader lessons of “Life” itself.

Everything that has been applied throughout the rest of the Socialist Nation must be reapplied in the SSE as well. Anything less is unacceptable and worthy of a failing grade. In *The Third Place*, we will be exploring the various ways in which the Total Educational Effort—and by extension, the SSE—is capable of becoming an integral part of the national life of the Socialist Nation. Special attention will also be paid to how the Work-Standard is able to facilitate the Student Body’s transition from the SSE to actually graduating up to being part of the Totality. There is no such

thing as an “extended adolescence” in Pure Socialism; there is, however, plenty of Incentives for one under Neoliberalism.

The “Kitchen Debate” and the “Goodwill Ambassador”

Two other significant areas of focus in *The Third Place* concerns how emerging technologies alter the predominant ideology of an affected nation and how the Student Bodies of different Student Economies interact with each other. There are two important empirical case studies from the Cold War that are worthy of mention here.

The first case study pertains to the 1959 “Kitchen Debate,” a colorful cultural exchange between Nikita Khrushchev and Richard Nixon. Important to understanding the historical context behind the Kitchen Debate is that this was made possible because of a 1958 agreement between the US and the Soviet Union. The terms of that agreement were to allow both countries to hold an exhibition in one of their major cities, the Intent of which was to introduce their Totalities to their respective national cultures and technological achievements. The American Exhibition was at Sokolniki Park in Moscow, the Soviets holding theirs at New York City’s Coliseum, a Manhattan convention center that operated between 1956 and 2000.

The American Exhibition in Moscow showcased American artworks and technologies, including a model home humorously known as “*Splitnik*,” a play on Sputnik. Its name was in reference to the model home being split in two, allowing visitors to view a cutaway section of the house from the outside. The interior contained a number of home appliances and a kitchen, the house itself connected to an adjacent television studio recording a live broadcast in color on an Ampex color videotape. This all seems rather quaint by contemporary standards, but to the average person living anywhere on the Eastern Bloc in 1959, these were all unusual sights. In addition, there were other exhibits containing a washing machine, a voting machine, and slideshow film entitled “Glimpses of the USA.” The slideshow itself featured depictions of the then-fledgling “Suburbia” that was flourishing throughout these United States after 1945.

Of the two debates between Nixon and Khrushchev that constituted as the “Kitchen Debate,” only one was actually filmed inside an exhibit which featured a model General Electric kitchen. It was also that same kitchen that the event would later receive its name from, even though the two debates were conflated by the debate that got filmed in color. When Nixon and Khrushchev entered the GE kitchen, Nixon pointed at a dishwasher and the conversation began. The following is a transcript covered in a research paper entitled, “The American National Exhibition in Moscow, 1959: How the A.N.E.M. influenced the Cold War”:

Khrushchev: We have such things.

Nixon: This is our newest model. This is the kind which is built in thousands of units for direct installation in the houses. In America, we like to make life easier for women...

Khrushchev: Your capitalistic attitude toward women does not occur under Communism.

Nixon: I think that this attitude towards women is universal. What we want to do, is make life more easy for our housewives....

Just stop and think for a moment. Was Khrushchev correct in stating that a washing machine is an inherent product of Neoliberalism? Or was Nixon correct that it is neutral to all ideologies?

My questions are in reference to the subsequent statements by the author of that research paper, Matthew Williams. He stated that the concept of Meaningful Work to housewives does not exist under Liberal Capitalism, whereas Meaningful Work does exist to housewives under Pure Socialism. The Meaningless Work to a housewife under Liberal Capitalism is predicated on Technology depriving her of Arbeit and Geld by subjecting her to the Kapital and Schuld of buying consumer home appliances that she and her spouse neither needed nor wanted. The whole Incentive provided by the advertisements for such home appliances insisted that, by buying such products, they would in turn “improve her life.”

Later, in the color television studio, Nixon and Khrushchev discussed about the alleged merits of “Capitalism” and “Communism.” This Author in particular has to raise some important doubts as far as the State of Total Mobilization is concerned. Is the “Capitalism” described by Nixon in reference to Production for *Profit* and Production for *Utility* in the case of Khrushchev? Recall earlier that Production for *Profit* and Production for *Utility* were two of the three Modes of Production, the third Mode of Production, Production for *Dasein*, only becoming available upon adopting the Work-Standard.

What makes Production for *Utility* so distinct from Production for *Profit*, and where it pales in comparison to Production for *Dasein*, is the Theory of Value informing its decision-making process. Unlike Production for *Profit*, which relies on a “Utility Theory of Value (UTV)” that mainstream Neoclassical Economics derived from the Austrian School’s “Subjective Theory of Value (STV),” Production for *Utility*’s Theory of Value is Karl Marx’s “Labor Theory of Value (LTV).” The Theory of Value used by Production for *Dasein* is the “Reciprocal Theory of Value (RTV).” With the Work-Standard’s Theory of Value, one is forced to recontextualize the significance of the Kitchen Debates in a different light.

- Production for *Profit*: Should the justification around buying any given home appliance be about its “Marginal Utility?”
- Production for *Utility*: Should the purchase instead be based on the perceived usefulness or uselessness to the “Socially Necessary Labor Time?”
- Production for *Dasein*: Or is it because the appliance just happens to suit a woman being a housewife, which in itself can be considered as one among countless different examples of the Work-Standard’s “Dasein Motive?”

A similar set of questions can also be raised about the necessity for a “lemon squeezer.” Instead of having to squeeze lemons with one’s hand and a knife, a lemon squeezer does the squeezing. It is precisely here that we find Marginal Utility and Socially Necessary Labor Time at an inconveniently mutual point of agreement. It is also where the *Dasein* Motive is at odds with the first and second Modes of Production. The secret lies in the Reciprocal Theory of Value’s rejection of the “Exchange-Value” (what UTV emphasizes) and the “Use-Value” (what LTV favors).

- Production for *Profit*: Does buying a lemon squeezer increase the housewife’s satisfaction with the mere act of squeezing lemons?
- Production for *Utility*: Does the lemon squeezer decrease the Surplus Value that comes with the act of squeezing lemons?
- Production for *Dasein*: Does the simple act of having to buy a lemon squeezer make a woman become a better housewife?

Technology, by dint of its own physical existence in the Real World, is inherently incapable of changing human nature. The housewife, on the other hand, is capable of improving herself as a real woman, and she can do so without having to use a lemon squeezer. Conversely, the advancements in nuclear weapons by both the US and the Soviet Union did not make the Real World after 1945 a better place. On the contrary, it has made the Real World far more dangerous for the environment, the Totalities of both nations, and the rest of humanity at large. It was that particular concern which sets the stage for the other empirical case study.

The second case study in *The Third Place* is related to the life experiences of Samantha Smith, an American girl from Manchester, Maine, whose importance in the Cold War was her famous letter to Yuri Andropov and the subsequent response letter from him. It was because of that response that Smith was able to receive a rare opportunity to visit the Soviet Union and interact with the Soviet national educational system. Her action led to her being considered a “child diplomat,” which resulted in her later becoming a “child celebrity” upon returning to the US. Although her status in the US diminished by what was perceived as a media sensation, in the former Soviet Union, she was remembered in a different light, especially after her untimely death in 1985.

The Soviets saw her as model of “cultural diplomacy,” of engaging with other nations beyond the usual diplomatic channels. Although cultural and educational exchanges were routine to the Soviets, it was the implications of Smith’s decisions that made her unique. She wrote to Andropov and went to the Soviet Union on anti-war grounds, whose beliefs posed an indirect opposition to the Jeffersonian aims of the Reagan Revolution. She wanted to know whether the Soviets stood in relation to the State of Total Mobilization in this post-1945 Real World. Childhood innocence and an innate sense of curiosity were what made her motives sincere, long after her passing.

The question posed by this case study has everything to do with the Student Government, the political structure that presides over the Student Economy. In the OECD-Type Student Economy, there truly is no Student Government to speak of. If there is any, it is so small and uninfluential that almost nobody bothers to ascertain its existence. By contrast, in the SSE, there is in fact an organized Student Government capable of delegating the concerns of young people at the secondary and tertiary educational levels. But in a Socialist world order, like the kind described in relevant Entries of *The Work-Standard*, it becomes apparent to ascertain the interfacing between different SSEs. The same could be said for SSEs interacting with an OECD-Type Student Economy, in spite of the fact that latter has an almost non-existence Student Government.

Are the diplomatic ties between Student Governments meant to be reflections of the ones between their central governments? Is it possible for younger generations to have different views toward another nation, views which are distinguishable from those of the older ones? Why does the SSE need to have a Student Government presiding over the Student Economy? Does it have something to do with the inherent peculiarities of Council Democracy?

Make no mistake, all of those questions are valid ones. One of the purposes of a Student Government, beyond delegating the interests of the Student Body at the State Council—the national legislature of the Socialist Nation—under the Ministry of Education, is to realize the Total Educational Effort with the Work-Standard. In addition to the Arbeit and Geld of the teachers and faculty, the Student Body is capable of creating Arbeit and Geld through practical hands-on applications of their school curricula outside the classroom and lecture halls. Far more than just addressing the question of financing their educational costs, the Student Economy has its own Enterprises which are owned and operated by members of Student Body, each one catering to

specific Profession. These “*Student Cooperatives*” exist to train and provide experiences that each Student will later need in order to realize their intended Vocation in Life. And just as the Student Cooperative is capable of training the Student Body, the same can also be said for the Student Government as well, which is meant to nurture the potentialities of Students whose latent talents will guide them straight to the everyday affairs of someday running the central government.

But there is far more to The Third Place than the political and economic matters. There are also the matters related to the Student Body, such as the social support structures that exist outside the classroom and lecture hall. For if the SSE constitutes itself as the “*Second Place*,” what else can be said about the “*First Place*” and the eponymous “*Third Place*?”

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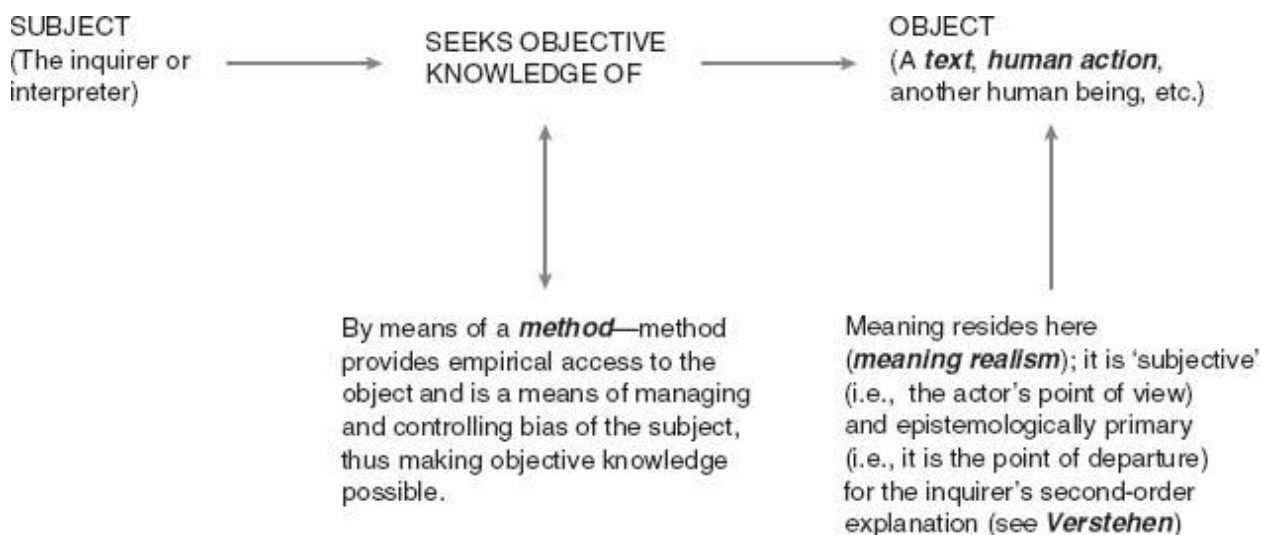
Section One: Expanded Concepts of the Work-Standard



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Applications of Reciprocal Theory of Value and Work Theory of Money (Pt. 1 of 2)

The *Reciprocal Theory of Value* (RTV) and the *Work Theory of Money* (WTM) are the theoretical foundations from which the Work-Standard was built upon. I devised RTV and WTM because I was left unconvinced and unsatisfied by the various Theories of Value and Theories of Money that have been posited over the centuries. The biggest aspect that the competing Theories of Value had in common is a problem introduced since the Enlightenment: the “Subject/Object Duality” and its relationship to the “Mind-Body Problem” as posited by René Descartes. Basically, the Subject/Object Duality presents the Individual—what *The Work-Standard* (2nd Ed.) refers to as the *Self*—as a “Subject” who exists separately from their surroundings, the “Object.” What the Enlightenment philosophers sought to ascertain was whether there is a single unifying reality to understand the Object and with as little interference from the Subject as possible.



Basic Diagram of Subject/Object Duality

Outside of philosophy, the natural sciences have had the most to gain from studying Life in this manner. The most obvious example is the Scientific Method, from creating “Scientific Hypotheses” out of empirical observations to testing isolated Experimental and Control Groups and developing conclusions based on their responses. Once there is enough evidence to support the veracity of the claims postulated by a Scientific Hypothesis, a “Scientific Theory” can then be created to provide a detailed explanation of the tested phenomenon.

In Economics, one of the problems plaguing this particular social science has everything to do with making value-judgments from the framework of the Subject/Object Duality. Most of the competing Theories of Value over the centuries have sought to determine whether there is any Objectivity in making value-judgments about the valuations of different goods and services or whether the Subjectivity of the Individual has always been a constant factor all along. Neither conclusion made much logical sense because the basic premise of the Subject/Object Duality made casting value-judgments on a slippery slope. Even if there is no Objective way of casting value-judgments, to jump to the Subjective conclusion proved tantamount to insinuating that the economic realities of a Subject, the “Individual,” exist isolated from its surrounding Object, the

“Economy.” To put another way, are all economic realities the creation of a single Individual or are the result of forces greater than that of the Individual?

It is precisely because mainstream neoclassical economics ended up operating within those parameters that it became inevitable to assume the existence of a whole gamut of ideological rhetoric stemming from Liberal Capitalist ideology is a given. Here, we find the Liberal Capitalist conception of so-called ‘competition’, where all economic life revolves around Individuals whose actions are purely driven by the “Profit Motive” (*‘the greatest Quantity of Kapital for the least Quantity of Schuld’*). In this Mode of Production—Production for *Profit*, the Subject/Object Duality addresses why the Individual’s “Private Property-as-Wealth” exists as an entity separate from the surrounding “Common Property-as-Wealth” (which was probably where the British came up with the English word ‘Commonwealth’) or why the “Market Forces” are driven by an “Invisible Hand” that just so happens to be the “Incentives of Supply and Demand.” Every economic action in Production for *Profit* is done as a means to an end, *never as an end in itself*, constantly tempered by the struggle to prevent the Quantity of Schuld from outpacing the Quantity of Kapital. Familiar terms like “Opportunity Cost,” “Marginal Cost,” “Comparative Advantage,” “Unintended Consequence,” or “Marginal Utility” were made possible by relying on Theories of Value whose basis is centered around the Subject/Object Duality. For mainstream neoclassical economics, that meant making all value-judgments from the standpoint of the Utility Theory of Value (UTV), whose origins can be traced back to the Austrian School’s Subjective Theory of Value (STV).

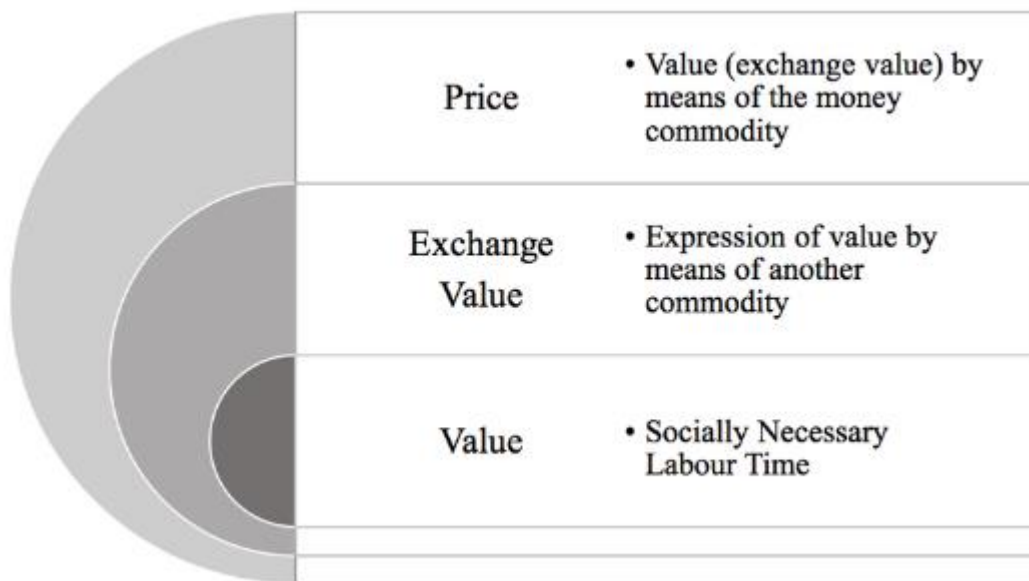
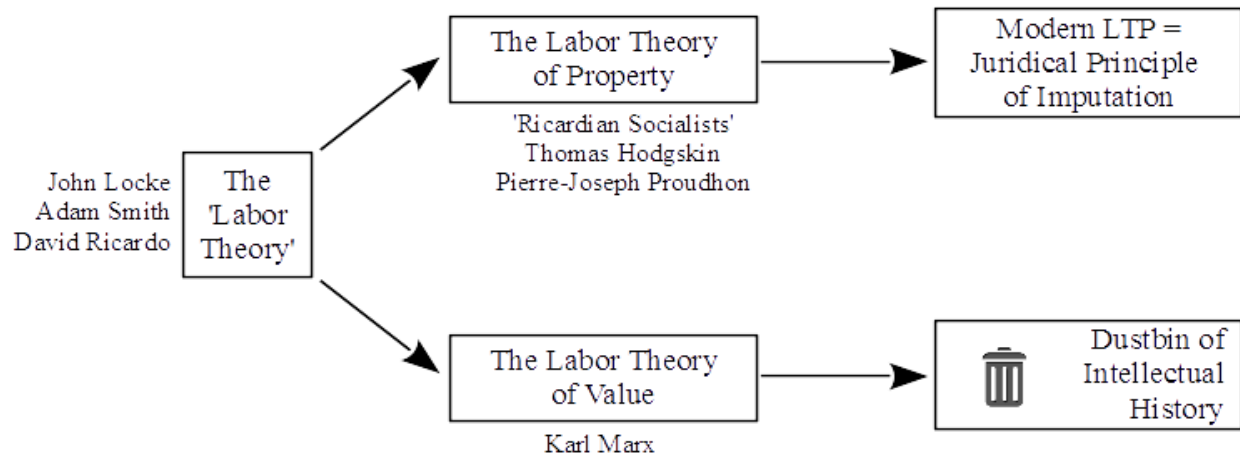


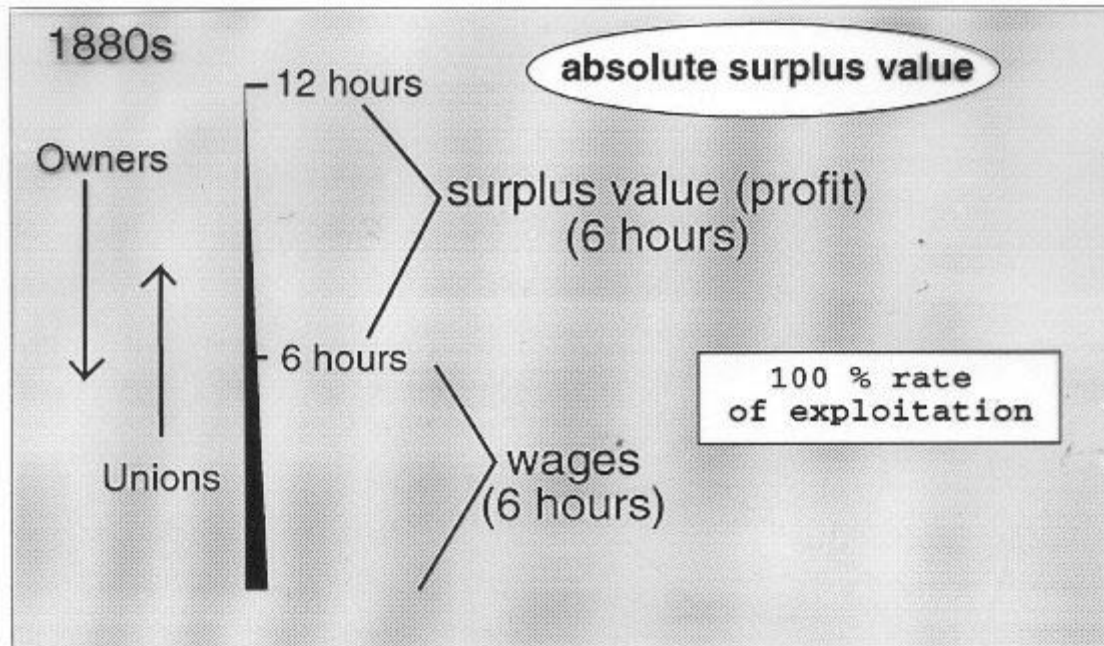
Diagram of the Commodity concept according to LTV



[I encountered a research paper that tried to show the alternate route of LTV, the Ricardian one, which deviated from the LTV envisaged by Marx. Barring the Marxists themselves, mainstream neoclassical economics never took LTV seriously.](#)

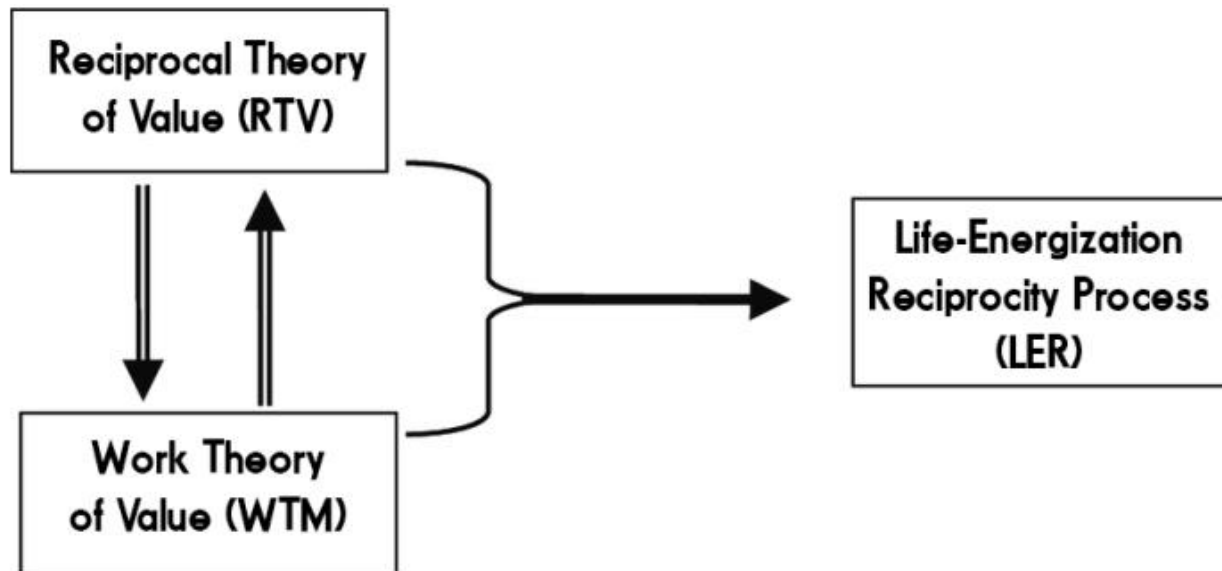
Knowing where STV and UTV stand in the context of the Subject/Object Duality, it is not surprising that the Labor Theory of Value (LTV), in both its original conception by Adam Smith and its later revision by Karl Marx, are also operating under that Subject/Object Duality. In the contexts of Smith and Marx, LTV represented the Objective half of the Duality, arguing that there is only one way of making value-judgments. But unlike STV and UTV, LTV suffered from a flawed conceptual model where value-judgments are being made in units of time.

Marx provided his own explanations as to why LTV had to be measured by “Socially-Necessary Labor Time.” It has everything to do with how Marx dealt with the concept of “Exchange-Value,” which made the “Commodity” concept possible and Production for *Profit* realizable. What Marx did was introduce a new dynamic, the “Use-Value,” and in turn introduce another Mode of Production, Production for *Utility*. When envisaging the elimination of Exchange-Value, Marx deemed the Use-Value as being capable of existing on its own. That is because in Production for *Utility*, the value-judgments of all economic actions are to be determined by their perceived usefulness or uselessness, by whether they can satisfy some human need.



Another problem, which I had highlighted in my own Work-Standard critiques, is that because Production for *Utility* relies on the Use-Value, there has neither been a Marxist Theory of Money nor a Marxist conception of Currency. Marx arrived at that conclusion in order to argue that all economic value can then be measured in “Labor-Time,” which was also where the concept of “Surplus Value” emerged to point out that the Proletariat’s “Labor-Time” is being expended by the Bourgeoisie. The Surplus Value is not actually being defined in terms of Arbeit and Geld insofar as the Labor-Time represents another dimension to the Quantity of Schuld. The desire to tackle the Surplus Value was what led to the rise of Social-Democracy and in particular the problems of what Vladimir Lenin criticized in *What is to be Done?* as “Economism.” Rather than trying to promote an alternative, the Surplus Value was confronted through industrial actions for a higher Quantity of Kapital and less Labor-Time in the form of fewer hours in the workweek.

Having known about the economic history of the various Theories of Value and how they in turn relate to Production for *Profit* and Production for *Utility*, I instinctively realized that the Work-Standard cannot rely on any of the competing Theories of Value. There needed to be an entirely new Theory of Value capable of standing on its own and outline the parameters by which economic actions under the Work-Standard are conducted. My conclusions were reassured when I introduced the Reciprocal Theory of Value (RTV) because, without it, I could never have realized the Life-Energization Reciprocity (LER) Process. Conversely, without the LER Process, the Work Theory of Money (WTM) could not have been realized and the same can be said about Production for *Dasein*. Everything else developed naturally on its own and the Second Edition of *The Work-Standard* served as an attempt at describing out how everything unfolded from a simple decision of creating a distinct Theory of Value.

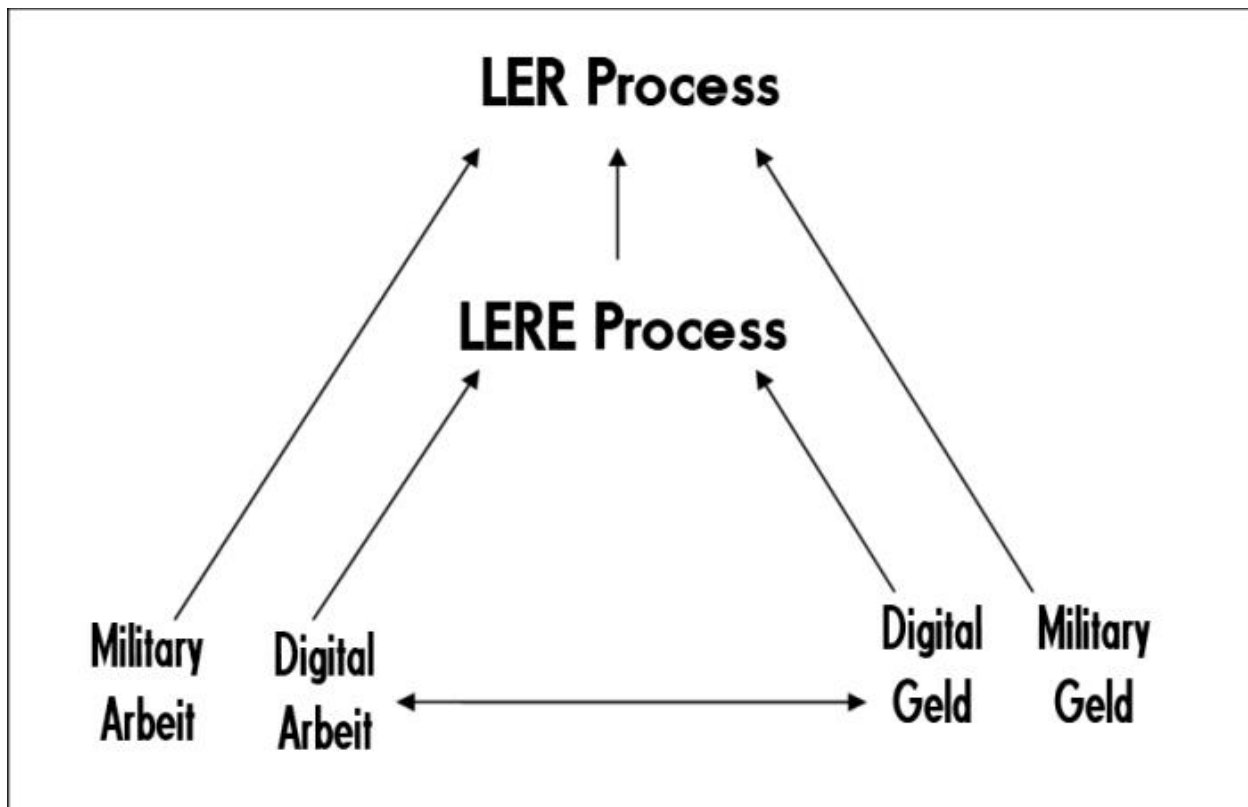


At the heart of RTV lies what I have come to realize to be the most decisive aspects: the replacements of the Subject/Object Duality and the Exchange-Value and Use-Value. To eliminate the need for the Subject/Object Duality, I needed a philosophical basis from which to argue that the Subject and Object coexist as part of a single entity. Next, the Exchange-Value and Use-Value proved crucial in the conceptualization of the Commodity concept, so those two had to be eliminated as well. Those specifications were what brought me to Martin Heidegger's Dasein concept from *Sein und Zeit* (*Being and Time*) because he presented Dasein as a concept designed to eliminate the need for employing the Subject/Object Duality outside of the natural sciences. By doing so, I was able to come up with the following:

- Instead of the Profit Motive, there is the *Dasein Motive*.
- Instead of Exchange-Value, there is the *Readiness-to-Hand*.
- Instead of Use-Value, there is the *Presence-at-Hand*.
- Instead of Socially-Necessary Labor Time, there is the *Transvaluation of all Arbeit*.
- Instead of Surplus Value, there is the *Meaningful/Meaningless Work*.
- Instead of the Commodity and its associated properties, there is the *Equipmentality* and the ability to determine its value and price of different raw materials based on their *Reference and Relevance*.
- And instead of ending up with Production for *Profit* or Production for *Utility*, the Production for Dasein became a Mode of Production all unto itself.

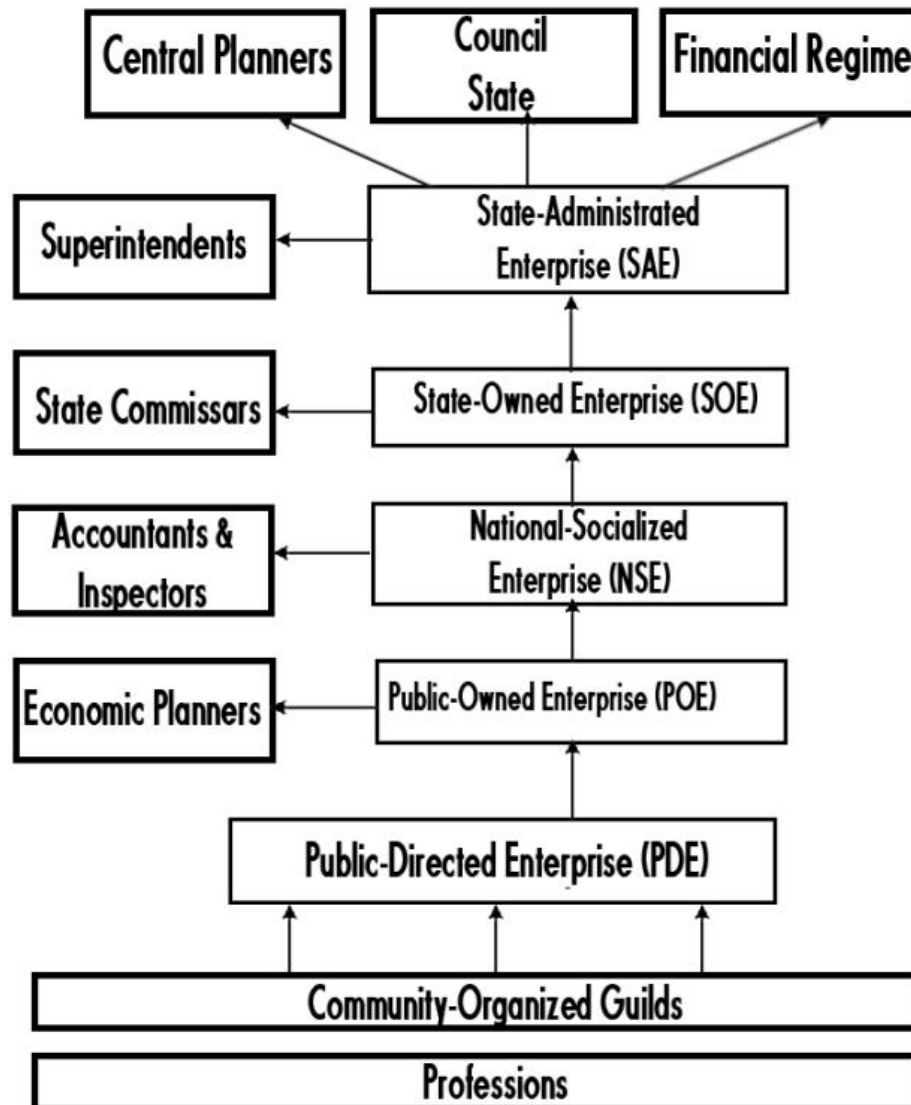
Given those distinct characteristics, it was thus inevitable to come up with WTM in order to set the parameters for a distinct conception of Currency that was neither a “Commodity Currency” (Bimetallism), nor a “Fiat Currency” (Chartalism), nor a Representative Currency, nor even a conventional Cryptocurrency. WTM had to be capable of being able to make value-judgments about why the Prices of finished goods and services are in turn impacted by the Quality of Arbeit that went into them. It also needed to be true for why Quality of Arbeit affects a corresponding Quality of Geld and how both are in turn influenced by the Intents of Command and Obedience.

Furthermore, RTV and WTM were designed to function together. Both were needed to explain why and in what ways is the creation of Actual Arbeit capable of becoming its own source of wealth beyond the sale of finished goods and services for Actual Geld. Yes, in addition to the Actual Geld from sales of finished goods and services, the creation of Actual Arbeit that comes from the production of those same goods and services are also converted into Actual Geld. That was of course where the LER Process comes into play and why I was able to create the *Life-Energization Reciprocal Electrification (LERE) Process* to demonstrate how the Work-Standard in the digital realm and competes with most conventional Cryptocurrencies. The very notion of Actual Arbeit and Actual Geld, like their digital and military-industrial analogues, are characteristics associated with the *Sociable Currency*, which is pegged to the Work-Standard.

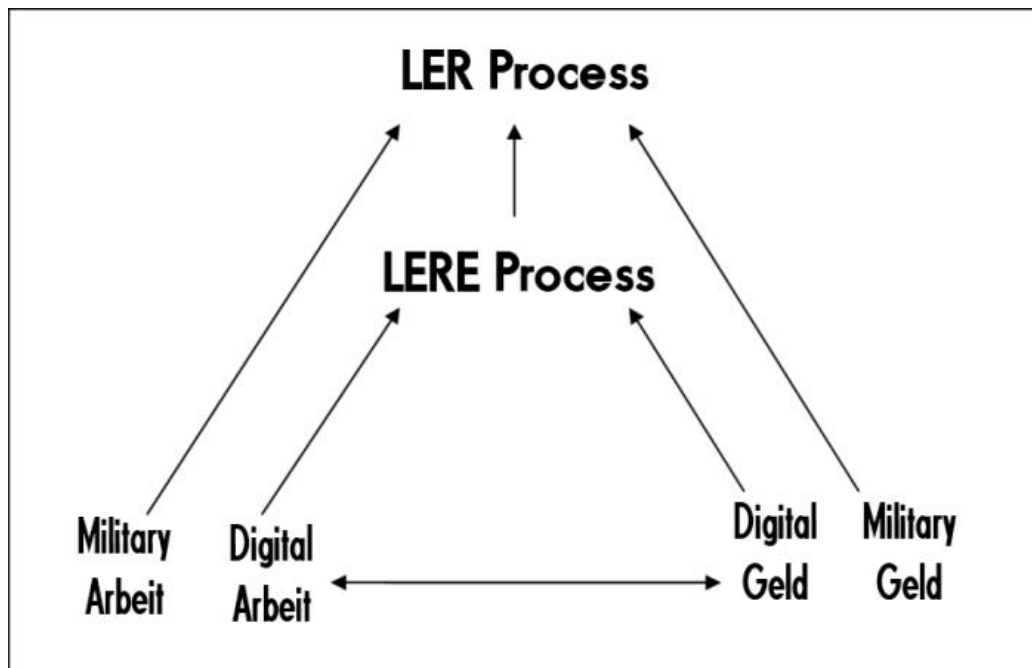


What I would like to do in a subsequent Blog post is to discuss about the many opportunities in which RTV and WTM can be applied in the Real World. It is one thing to devise two Theories; it is another to use to them to explain Real World phenomena from the standpoint of the Work-Standard in mind. And unlike Economic History Case Studies or Conservative Socialism posts, I will be able to present historical and contemporary examples where RTV and WTM can provide better explanations about today's economic climate.

Applications of Reciprocal Theory of Value and Work Theory of Money (Pt. 2 of 2)

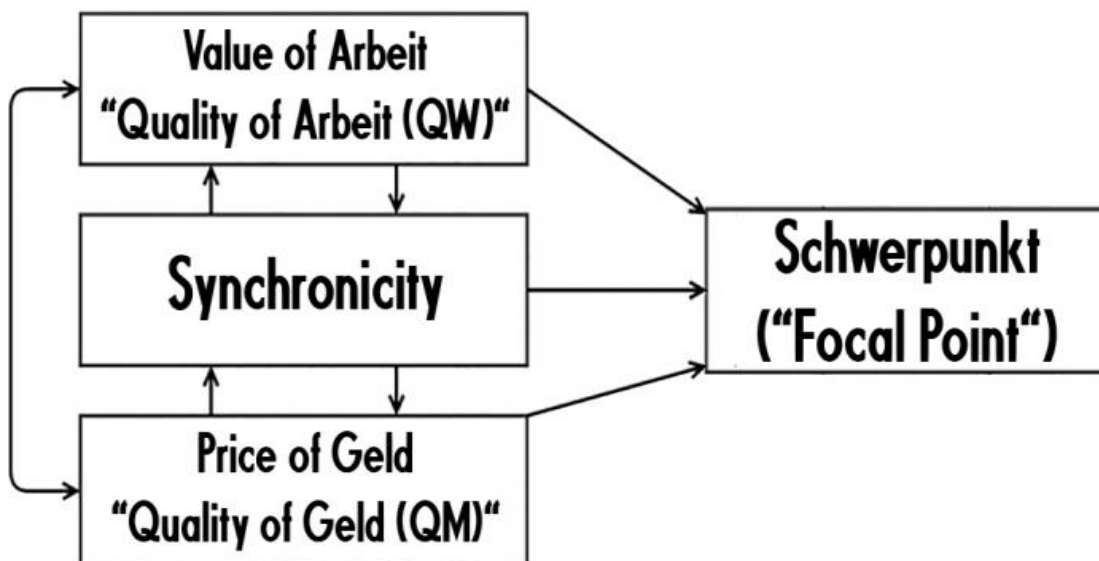


The Reciprocal Theory of Value is capable of providing key insight into the various economic activities that occur within the national economy. On any given day of the workweek, there are thousands of Professions, Enterprises, Industries, and Sectors creating Equipmentalities, finished goods and services. In addition, there is the provision of basic essentials like healthcare, water, electricity, education, and fuel as well as key emergency services such as police and fire departments and the armed forces. At the same time, there are also other economic activities occurring on the National Intranet. In Production for *Dasein*, every form of Meaningful Work has some conceivable relation to Arbeit and Geld.



In the Socialist Nation, I have identified five specific areas where LER (Life-Energization Reciprocity) and LERE (Life-Energization Electrification Reciprocity) Processes apply:

- The Socialist Student Economy (SSE)
- The Vocational Civil Service (VCS) Planned/Command Economy
- The Reciprocal-Reserve Banking System
- The Council State
- The National Intranet



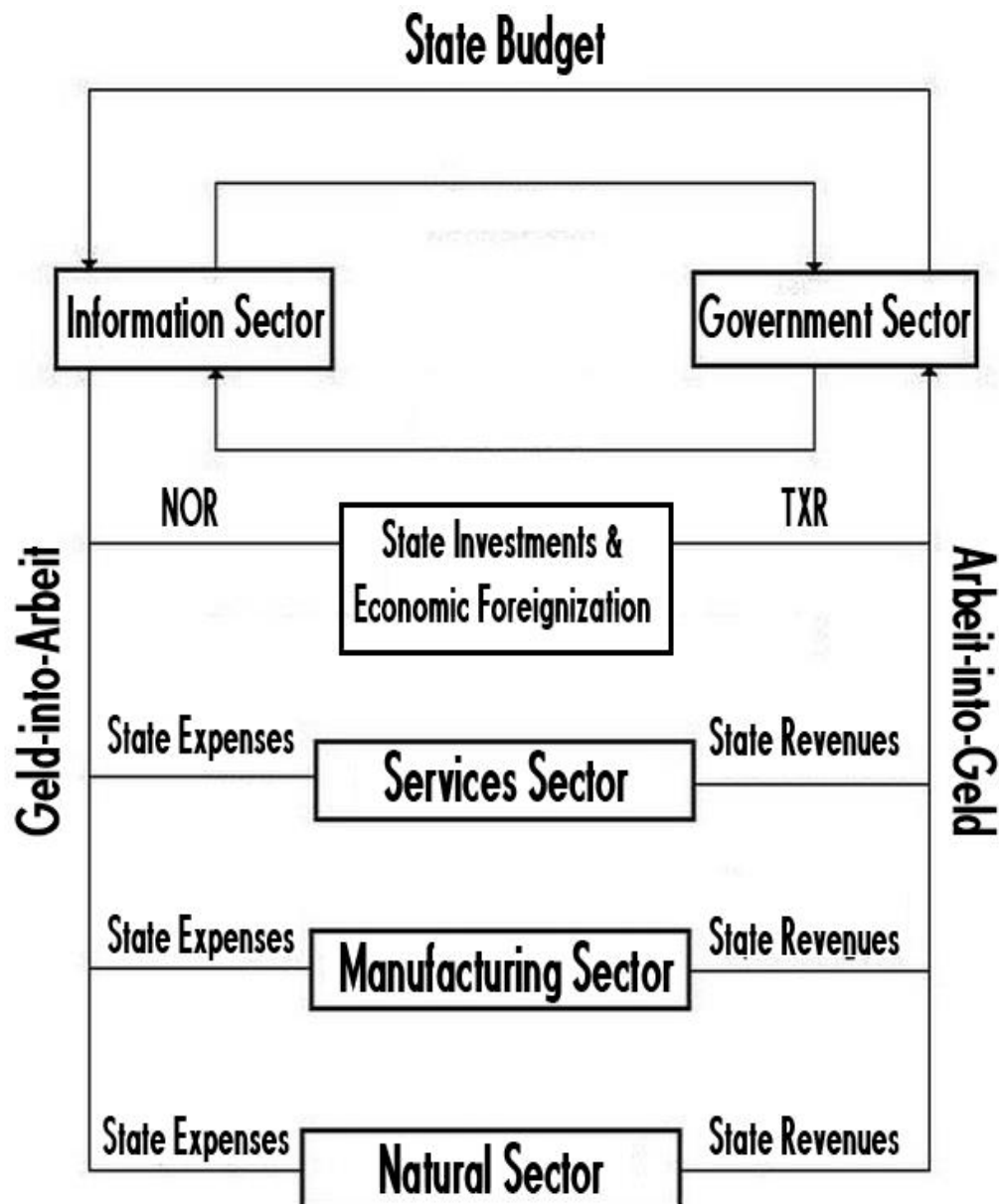
Each of the five are creating Arbeit and Geld in different ways, but in the end all five achieve Synchronicity at a specific Schwerpunkt (Focal Point) in Mission-Type Economic Planning.

Each of the five are creating wealth from five specific sources:

1. Transactional sales of Equipmentalties, finished goods and services in exchange for Actual Geld. This one should be self-explanatory to anyone with basic comprehension of economic life. Conversely, the Student Body of the Socialist Student Economy (SSE) is also capable of generating Actual Geld through their own economic activities. And the Council State can generate its own Actual Geld from Taxation Rates, in addition to investing in the SSE, VCS Economy, and the National Intranet through issuances of National-Socialized Financial Instruments (NSFIs).

SSE + VCS Economy → Actual Geld

Actual Geld → Council State

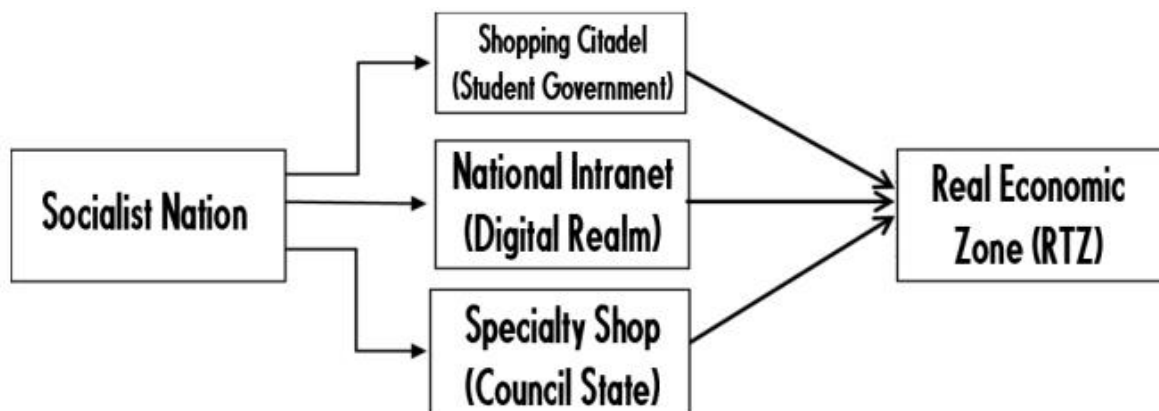
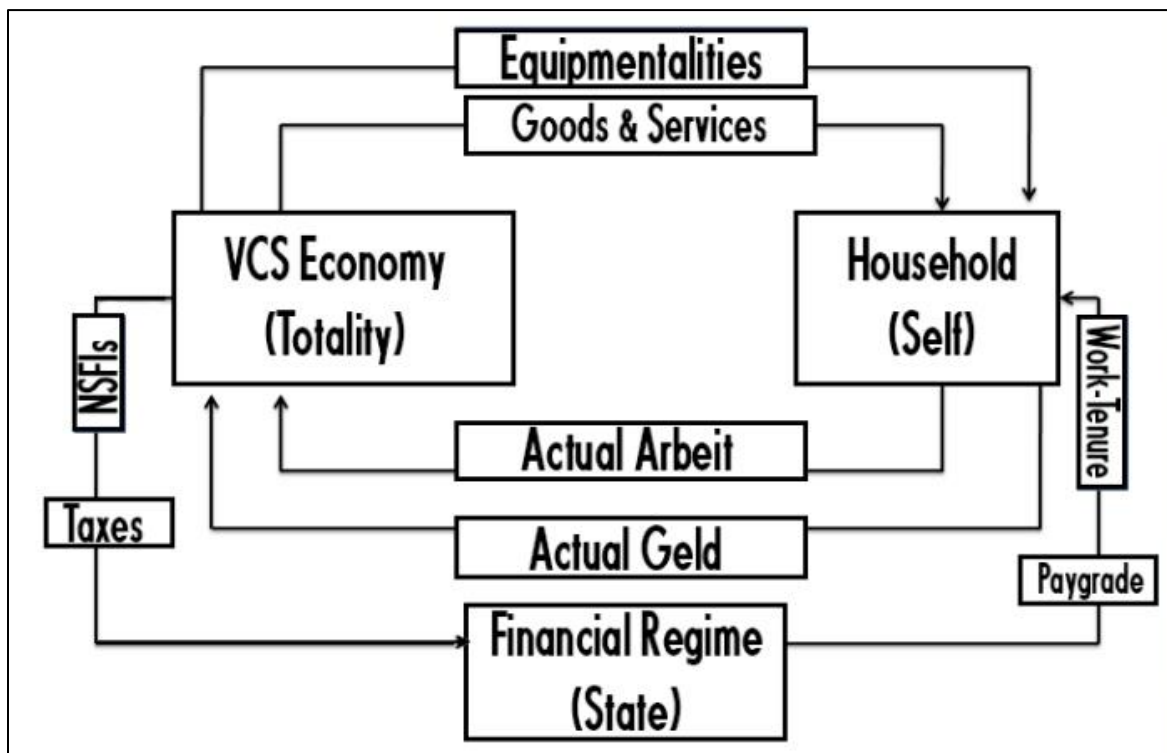


2. The actual production processes of those same Equipmentalities, finished goods and services creating Actual Arbeit that has to then be converted into Actual Geld. Provision of basic essentials and emergency services by the Council State also creates Actual Arbeit. The Student Body of the Socialist Student Economy (SSE) is also capable of contributing Actual Arbeit. The Central Bank can intervene as well by adjusting the extent of Automation in the Socialist Nation through the Mechanization Rate, which is capable of affecting the SSE, the VCS Economy, the Council State, and the National Intranet. Similarly, the Kontore (Financial Offices) can facilitate the creation and distribution of National-Socialized Financial Instruments (NSFIs) throughout the Socialist Nation.

SSE + VCS Economy + Council State → Actual Arbeit

National Intranet + Council State ↔ *Central Bank* ↔ VCS Economy + SSE

VCS Economy + SSE ↔ *Kontore* ↔ National Intranet + Council State



The same applies for any Real Trade Agreements (RTAs)

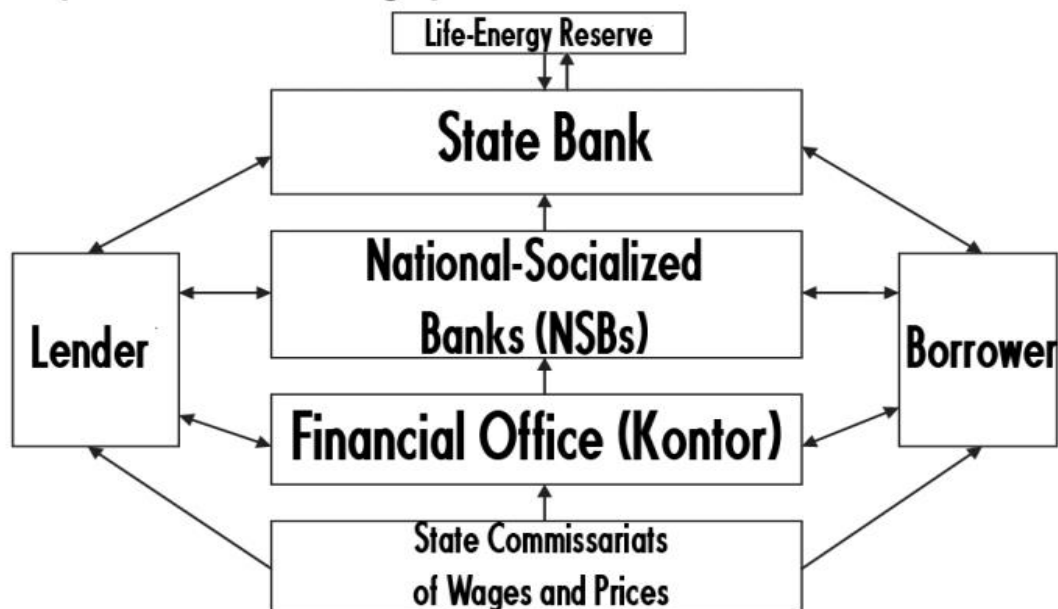
3. The Reciprocal-Reserve Banking System lending special Interest-free loans called Work-Tenures to qualified borrowers. The Lender is given Actual Geld that must be spent to create Actual Arbeit, whereas the Borrower will be creating Actual Arbeit that must yield Actual Geld. The result should be 50% Arbeit and 50% Geld from the Borrower, 50% Arbeit and 50% Geld from the Lender.

Reciprocal-Reserve Banking System → Lender + Borrower

Lender ↔ Arbeit + Geld ↔ Borrower

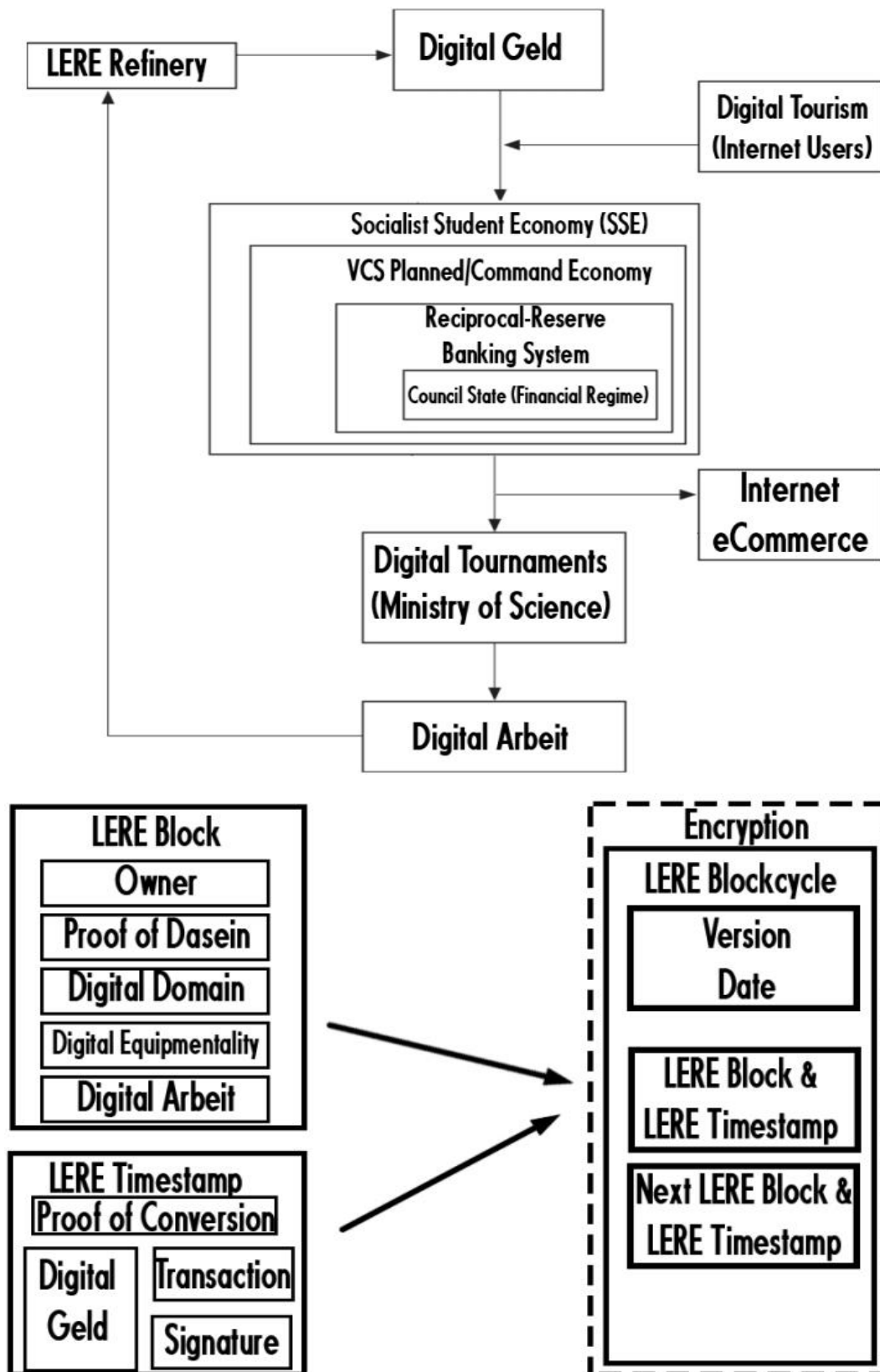
Lender + Borrower → Reciprocal-Reserve Banking System

Reciprocal-Reserve Banking System



4. The National Intranet is dedicated to the digital realm of the Socialist Nation, which means it is capable of creating Digital Arbeit and Digital Geld. Backed by Blockcycle technology, the National Intranet's Digital Arbeit is converted into Digital Geld at a LERE Refinery, where it is then sent to the Central Bank to be converted again into Actual Geld.

National Intranet → Digital Arbeit → *LERE Refinery* → Digital Geld → Central Bank → Actual Geld

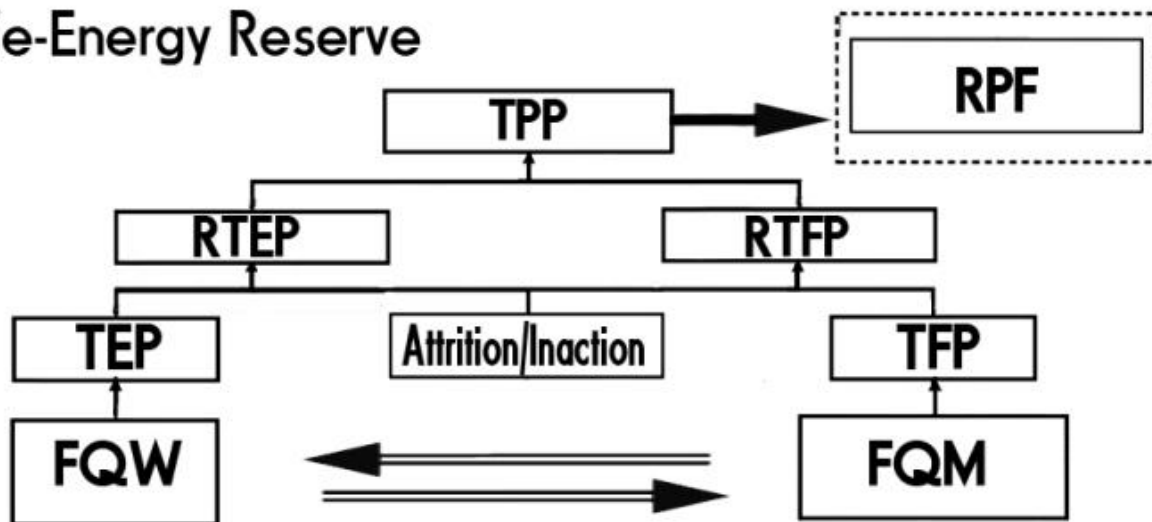
*The Blockcycle*

5. And finally, the military-industrial capabilities of the Armed Forces, the Military-Industrial Complex, and any collaborations with the Student Body of the Socialist Student Economy (SSE) can yield Military Arbeit and Military Geld, both of which needs to be converted directly into Actual Arbeit and Actual Geld. Note that the rates of Military Arbeit and Military Geld are capable of fluctuating under wartime conditions.

$SSE + \text{Armed Forces} + \text{Military Industrial Complex} \rightarrow \text{Military Arbeit} + \text{Military Geld}$

$\text{Military Arbeit} + \text{Military Geld} \leftrightarrow \text{Central Bank} \leftrightarrow \text{Actual Arbeit} + \text{Actual Geld}$

Life-Energy Reserve



The final end-result is the Life-Energy Reserve's Total Productive Potential (TPP), determining how many units of currency can be put into circulation as Requisitionary Productive Forces (RPF)

What I had just presented is the layout of the LER and LERE Processes in the Socialist Nation. Keep this layout in mind because I will be discussing about important pieces of information about RTV and how it in turn buttresses the explanations given by the Work Theory of Money (WTM).

Any empirical study of the Work-Standard will come away with some important observations. For example, one might notice that the Actual Arbeit from educational and medical Professions tend to be more valuable upon conversion into Actual Geld. Those certain Professions and Enterprises across various Industries yield differing amounts of Actual Arbeit and Actual Geld. There may even be other Professions and Enterprises whose Actual Arbeit is declining in Value, which in turn leads to less Actual Geld upon conversion.

The Reciprocal Theory of Value would provide us with two explanations:

- At the macro level, it might be explained by factors such as rising Attrition with respect to the Attrition/Inaction Rate, the Work-Standard's equivalent to the Inflation/Deflation Rate. Too much Arbeit being created in a short interval of Zeit (Time) can cause that.

- In the micro level on the Quality of Arbeit side, it could be the consequence of falling Work-Productivity (WP) against Work-Intensity (WI). Not enough Arbeit is being created, which results in said Profession or Enterprise operating at a loss.

But how about the Money Theory of Value? Prices can be affected by the Quality, Frequency, and Sustainability of the process of Arbeit Creation by the LER Process. WTM has two explanations:

- The Frequency of transactions for goods and services from affected Professions and Enterprises may be outpacing the Quality of their production process. There is not enough goods and services to sustain the Frequency, so the Quality is suffering in order to compensate, resulting in a depreciation of Prices. **Beware of Attrition.**
- Similarly, the Quality of those same goods and services may be rising too quickly for the Frequency of transactions to maintain Price stability. There are too many goods and services of very high Quality being made, so the Frequency cannot keep up with what is otherwise an appreciation in Prices. **Beware of Inaction.**

<i>Transaction</i>	<i>Sustainability Factor</i>	<i>Effects on Price</i>	<i>Effects on Attrition/Inaction</i>
Quality > Frequency	Unsustainable	Falling	Attrition Rate Falls
Quality ≥ Frequency	Sustainable	Falling	 Inaction Rate Rises
Quality = Frequency	Sustainable	Breaking Even	Value = Price
Quality ≤ Frequency	Sustainable	Rising	Attrition Rate Rises
Quality < Frequency	Unsustainable	Rising	 Inaction Rate Falls

Both RTV and WTM are referring to the same phenomenon, albeit from different perspectives. If RTV approaches the empirical phenomenon of changes in Value, then WTM is looking at the changes in Price. This is made possible because of the fact that a *Sociable Currency*, any currency pegged to the Work-Standard, is backed by Arbeit vis-à-vis the *Total Productive Potential* (TPP). It needs to be stressed that the Values of Actual Arbeit, Digital Arbeit and Military Arbeit are capable of changing by a multitude of external factors, and this can even be reflected in the Prices of Actual Geld, Digital Geld, and Military Geld. Here, WTM buttresses the explanations of RTV by addressing how and in what ways do Values change and why Prices cannot be set into stone forever with Price Controls.

In WTM, the Price of something in Actual Geld has an ORP (Official Regional Price) and an ANP (Average National Price). The Price in one area of the Socialist Nation may be higher due to a greater Frequency of transactions or vice versa in the case of other areas where the Price is much lower. Under the Work-Standard, the ORP is used to designate these Prices and the ANP serves as the mean value for the Price throughout the entire Socialist Nation. The State Commissariats of Wages and Prices set the Prices at a regional level based on the considerations of the involved Professions and Enterprises. Again, the Prices are not set into stone, so there can in fact be opportunities where the Prices might fall across different regions.

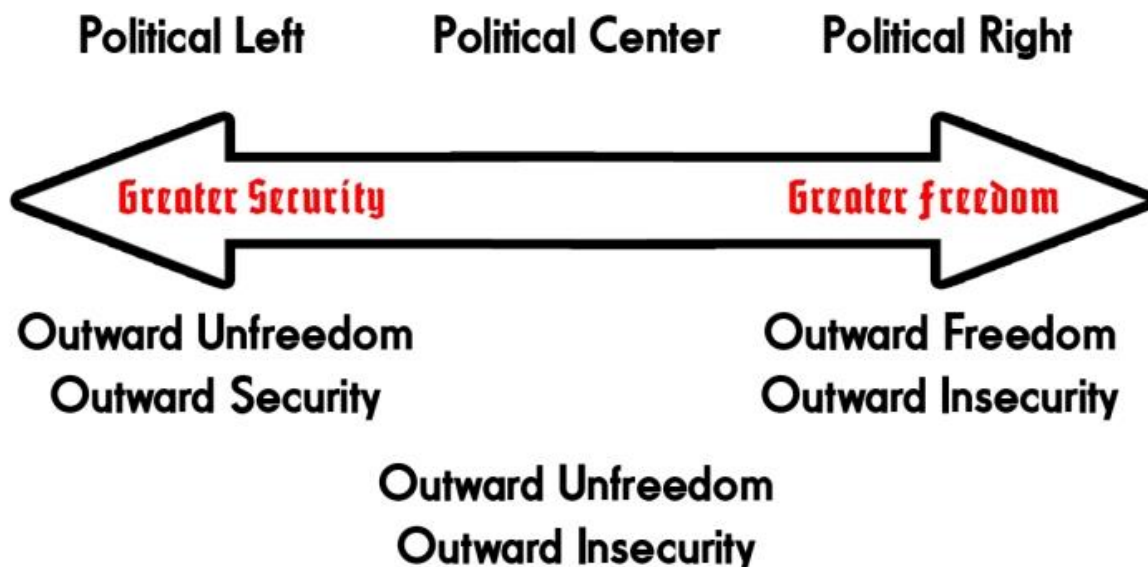
Think about the significance of Military Arbeit and Military Geld yielded by the Military-Industrial Complex. Should the Socialist Nation decide to focus so much of its Life-Energy on

Military Arbeit and Military Geld, like what happened to the Soviet Union under Leonid Brezhnev back in the 1970s, let it be known that there is in fact a point in which Military Arbeit begins to lose its Value and the Price of Military Geld begins to skyrocket. While that arms race with the Jeffersonians will inevitably see the Value of Military Arbeit fall in Value, there may be other economic activities where the Value of Actual Arbeit was forced to appreciate tremendously.

The same could be said for Cuban agriculture in the 1980s and 1990s. It may have been a good idea for Cuba to generate a lot of Actual Geld from the Actual Arbeit of growing sugar cane for export to the Soviet Union and the Eastern Bloc, only to find out later it was a terrible long-term investment because it caused the rising Prices of everyday foodstuffs to become Unsustainable. Another similar set of growing Unsustainability issues also came from the lack of petrochemical fertilizers that were being supplied to Cuba through their trade relations with the Soviets.

Or consider the atrophy of the Manufacturing Sector in these United States and the Western Bloc countries around that same timeframe, the 1980s and 1990s. Since the US and Western Bloc decided to abandon their Manufacturing Sector, whatever Actual Arbeit of low Quality from the *Meaningless Work* that those countries were doing became sacrificed by the Kapital Accumulation at the financial markets, insurance, real estate, advertising, information technologies, and more *Meaningless Work* from their Services Sectors. Always remember that because there is no Geld in Production for Profit, *Meaningless Work* predominates and will cause whatever Actual Arbeit being done to be of poor Quality. None of the usual concerns expressed by the need for Meaningful Work is ever understood nor internalized if the whole Incentive was “the greatest Quantity of Kapital for the least Quantity of Schuld.”

Freedom-Security Dialectic Diagram



Is it too much of a coincidence that the Populist forces from the “Political Left” and “Political Right” which arose since the 1990s are in response to the excesses of Neoliberalism? Even though

they are still operating under the Left-Right Political Spectrum and by extension the Freedom-Security Dialectic, familiarity with the Work-Standard can cause one to believe that there is a “growing Demand” for a “falling Supply” of Actual Arbeit *and* Actual Geld. And nowhere in the Real World is this more apparent than in the US and the broader Western world under the dominion of the Jeffersonian Empire of Liberty.

In any case, the best way to internalize the Work-Standard, as I had learned from a combination of historical and personal experiences, is to comprehend and grasp the Reciprocal Theory of Value and the Work Theory of Money. Everything else about the Work-Standard, including the ability to perceive every facet of economic life according to its relation to Arbeit and Geld, will unfold on their own. One might even realize, by applying the Work-Standard in personal political-economic life, that they have more potential friends from different ideologies than they originally thought.

Cooperatives

There are many different types of economic organizations, but the one that has continued to persist under both Liberal Capitalism and Pure Socialism is the Cooperative. Sometimes referred as “Coops,” Cooperatives are an economic organization where its important and mundane decisions are decided democratically and autonomously. The distinction between Employer and Employee at a Cooperative is blurred insofar as the people involved in its day-to-day operations are also its property owners. The people involved in a Cooperative are entitled to a share of its financial firepower (be it in Kapital and Schuld or Arbeit and Geld in this case). The same can be said for who in turn will purchase the goods and services created by one, indicating that Cooperatives are self-sustaining and self-governable compared to other types of economic organizations.

Cooperatives provide educational opportunities and training experiences for new Employees, including those who cannot otherwise find Meaningful Work elsewhere. There may be instances where the Council State assists in the establishment of new Cooperatives, instead of resorting to “*Work-Conscription*” into the workforces or “*Military Conscription*” into the armed forces. There can be opportunities where Cooperatives might consider collaborating in order to strengthen the cooperative movement in the Socialist Nation and elsewhere. The Council State should consider evaluating that option once it becomes feasible.

Overall, much has been said about Cooperatives by others in their own respective writings. What we will be discussing is how the concept of the Cooperative fits into the broader framework of the Work-Standard. There are plenty of fine nuances that a Cooperative is capable of experiencing, should it be allowed to continue operating once they start receiving Sociable Currency, which is any Currency backed by the Work-Standard. What key distinctions are there, if any, between a Cooperative with Sociable Currency and one that continues to use Fiat Currency? What else can be said about other aspects explored in various Entries of *The Work-Standard* (2nd Ed.)?

To begin, it is important to recall the basic classification system of economic organizations discussed in “Types of Economic Organizations”: State-Administrated Enterprises (SAEs), State-Owned Enterprises (SOEs), National-Socialized Enterprises (NSEs), Public-Owned Enterprises (POEs), and Public-Directed Enterprises (PDEs). Most Cooperatives in general fall under the category of PDEs, with the largest being suitable for POEs. In the aforementioned Entry from *The Work-Standard*, I described POEs and PDEs as the following:

- Publicly-Owned Enterprises (POEs) are enterprises owned and operated by an affiliated Guild or several Guilds united as a District, a Syndicate, or a Workers’ Council of PDEs. As Districts, Syndicate, and Workers’ Councils, all POEs are situated across the many cities and towns within a given geographical region. Thus, ownership is widespread and delegated by an affiliated Regional Civil Chamber within the regional General Economic Council.
- Publicly-Directed Enterprises (PDEs) are enterprises owned and operated by a family or individual as part of an affiliated Guild. PDEs are for the most part small-scale affairs situated within small cities and towns. They may also be Cooperatives, Associations, where the ownership is also controlled by the workers themselves. Owners are registered members of a local municipal or metropolitan Guild. Each Guild of PDEs is represented as Districts delegated by a superior Local Civil Chamber of the local Workers’ Council.

Workers' Councils answer to a Regional Civil Chamber within their regional General Economic Councils.

Another set of characteristics exclusive to the Work-Standard has to do with the obvious fact that Cooperatives, just like any other economic organization, is going to be relying on Arbeit and Geld as opposed to Kapital and Schuld. The notion of "Profit Sharing," as it is understood in the cooperative movement, will be reconfigured into the more appropriate "Life-Energy Charging."

Prior to the Work-Standard's adoption, the Cooperative was accustomed to its members having to balance their Quantity of Kapital against their Quantity of Schuld. As with any other conceivable form of economic life, they too had to make sure that they yielded the "greatest Quantity of Kapital for the least Quantity of Schuld." The whole notion behind Profit Sharing served as a way in which the members got a distributed amount of Kapital and an equally distributed amount of Schuld as part of their control over the Cooperative. Under that arrangement, everyone volunteered to bear the burdens of running the Cooperative together in return for being capable of controlling its future.

With the Work-Standard, the "Profit Sharing" has to change in order to accommodate Arbeit and Geld. "Life-Energy Charging" involves everyone in the Cooperative having a proportional share of the Arbeit and a proportional share of the Geld. This entails every Vocational Civil Servant exerting the same amount of Life-Energy into the Cooperative to yield the same amounts of Actual Arbeit. It may seem like an odd statement, but one has to realize that the Theory of Value informing the Work-Standard, the *Reciprocal Theory of Value* (RTV), and the *Life-Energization Reciprocity* (LER) Process both necessitate the implementation of Life-Energy Charging.

In any other economic organization, the Arbeit contributed by one Civil Servant at a State Enterprise is capable of being different from that of another. RTV can provide at least four well-known factors as to why this might be the case:

- *Dasein Motive*: The Civil Servant is contributing more Arbeit because they realized that their current Profession has been their Vocation all along. They are passionate about their Profession and are willing to do more than the next person.
- *Meaningful Work*: The Civil Servant has come to realize that their Profession, in addition to being their Vocation, is what gives them a higher sense of purpose and meaning in Life. Their lifelong dedication to their Vocation was rewarded in kind by the Council State in the form of medals, promotions, letters of commendation, and special prizes.
- *Education and Experience*: The Civil Servant already received the necessary education and experience from their days at the Socialist Student Economy (SSE). Their added experience is what enables them to know more and be more flexible than the next person.
- *Skills and Specialty*: The Civil Servant may have had the required skills and specialties for a particular Profession, despite it not being their Vocation to begin with. This too is another factor that enables them to contribute more Arbeit than the next person.

Granted, there may be other, less discernible factors, but these are the most common ones articulated by RTV. For Cooperatives, it should be recalled that its Administrators and Civil Servants are the same people unlike other economic organizations. It might explain why the Arbeit contributed by them happens to be the same across the board. The Geld they are generating is a slightly different matter altogether.

Suppose for a moment that a Cooperative's contributions of Arbeit to the Life-Energy Reserve is coming from the production of an Equipmentality (the Work-Standard's equivalent to a "Commodity") or a finished good. To illustrate that, let's say that its Quality of Arbeit runs a weekly average of "6,000 GDM" on any given workweek. Before we even bothered to ascertain how much that might be in Actual Geld, let's also say that the Cooperative sells its products to the Tournament (the Work-Standard's equivalent to the "Market") in exchange for Actual Geld.

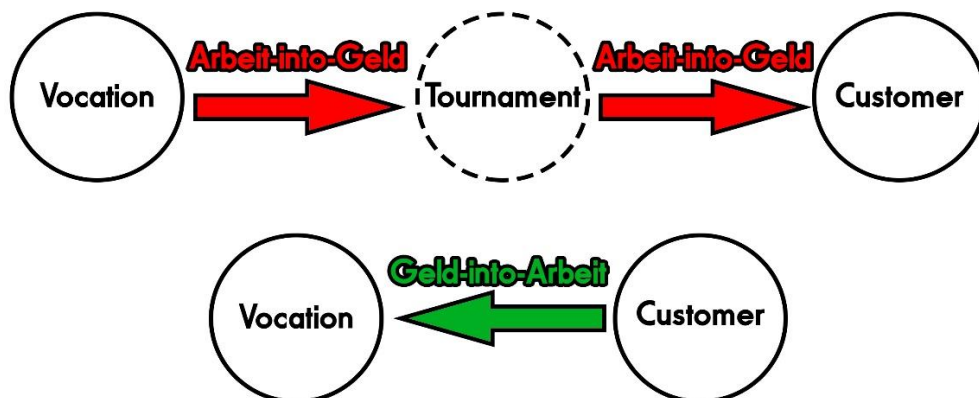
Here, this single Cooperative is creating its wealth from three sources:

1. Completed Creation of the Finished Product
2. Successfully Selling it to the Tournament
3. The Transactional Sales themselves

RTV would state that the first source is coming from the conversion of Arbeit into Geld vis-à-vis the LER Process. It would also state that another conversion may be occurring through the act of arranging and conducting the sales to interested persons from the Tournament. That leaves us with two sources where "Arbeit-into-Geld" is occurring. What does the Work Theory of Money (WTM) have to say to buttress what RTV might also suggest about the third source of wealth? Can it explain why the third source of wealth happens to "Geld-into-Arbeit?"

In essence, WTM states that while the Price of Geld through conversions from the Value of Arbeit, its assertion is still applicable to how Prices are set in the VCS Economy. It also explains why the Transactional Sales alone only yielded the Cooperative Actual Geld rather than Actual Arbeit. That should not be a complete surprise to anyone because WTM has addressed a similar circumstance where the Council State generated Actual Geld through its official Taxation Rates. Therefore, going back to those three sources of wealth:

1. Completed Creating the Finished Product → Actual Arbeit → Actual Geld (*Arbeit-into-Geld*)
2. Successfully Selling it to the Tournament → Actual Arbeit → Actual Geld (*Arbeit-into-Geld*)
3. The Transactional Sales themselves → Actual Geld (*Geld-into-Arbeit*)



Author's Diagram depicting how WTM defines the parameters of Arbeit and Geld creation

For Geld-into-Arbeit, WTM is anticipating that most economic organizations within the VCS Economy might consider saving that Actual Geld at the State Bank or spending it now to repeat the LER Process by creating more Actual Arbeit. Our Cooperative from earlier might do pursue the first or second options, but its members might decide on *Life-Energy Charging* instead. What happens in *Life-Energy Charging* is that the members of the Cooperatives decide to split the Actual Geld they had generated from Transactional Sales into proportional amounts. We can then write a simple equation for *Life-Energy Charging*:

$$\text{LEC} = (\text{Coop Drawings} / \text{No. of Coop Members}) + (\text{Coop NSFIs} / \text{No. of Coop Members})$$

LEC = Life-Energy Charging

Under the Work-Standard's *Command-Obedience Account Bookkeeping*, a "Drawing" refers to any amount of Actual Geld that an economic organization has at any given point. We will take the amounts of Geld that the Coop Members have in Coop Drawings and any issued National-Socialized Financial Instruments (NSFIs), divide the Coop Drawings and Coop NSFIs by how many Coop Members are currently employed, then find the final sum of LEC.

Note that LEC is a method exclusive to the Cooperatives and other economic organizations that are PDEs and POEs (like Small Businesses, a topic for discussion in the next Entry). This method becomes impractical for larger economic organizations such as NSEs, SOEs and SAEs, all of which have more intricate organizational structures. If applied at NSEs, SOEs, and SAEs, beware that the result is a sort of "trickle-down effect" where the amounts of Geld allotted to everyone becomes smaller the further it reaches the lowest-Ranking persons.

Before we move on to Small Businesses, it is necessary that I discuss about the role of Cooperatives in Mission-Type Economic Planning (MTEP). It is true that Cooperatives were advocated as a way to promote a more democratic form of economic governance, but it be remiss of this Author to not mention how Cooperatives operate under MTEP. Unlike other conventional types of economic planning, MTEP is flexible enough to specialize in both centralized and decentralized planning. This is made possible thanks to the capabilities of NSFIs, Kontore (Financial Office), the State Commissariats of Wages and Prices, and the significance of the *Auftragstaktik* (Mission-Type Tactics) and *Schwerpunkt* (Focal Point) concepts from *The Work-Standard*.

The simplest way to describe MTEP for Cooperatives is to imagine a thousand economic plans all occurring at the same time and in fulfillment of a central economic plan that has no time limit. This central economic plan does not have anything quantifiable like quotas, figures, percentage targets, and so forth. What does have are a general set of goals that is to be expected of every conceivable activity capable of contributing Arbeit and generating Geld. Together with the variety of NSFIs that are available for issuance by the Kontore and the oversight of the State Commissariats on regulating Arbeit and Geld creation, Cooperatives will be able to thrive and become an integral part of the VCS Planned/Command Economy. The fate of every Cooperative, like any other economic organization, depends on the efforts of everyone involved in the production process.

Small Businesses

Similar to Cooperatives, Small Businesses also fall under the economic organizations known as Public-Directed Enterprises (PDEs) and Public-Owned Enterprises (POEs). There can be no doubt that Small Businesses will continue to exist in some capacity or another under Pure Socialism. Much of what has been covered in the related Entry in on Cooperatives are applicable to Small Businesses. This includes the ability to execute Life-Energy Charging (LEC). But unlike Cooperatives, it can be argued that Small Businesses rely on their own set of parameters with regard to the Tournament and Mission-Type Economic Planning (MTEP).

Running a Small Business in a Socialist Nation, whose Currency is pegged to the Work-Standard, will result in developing a newfound relation to Arbeit and Geld. While there are larger National-Socialized Enterprises (NSE) and Council State's State-Owned Enterprises (SOEs) and State-Administrated Enterprises (SAEs), there may be certain Professions whose skills and specialties are best suited for smaller scale activities. Below are three obvious valid examples where Small Businesses can fulfill roles where other economic organizations cannot:

- An NSE might be manufacturing a lot of apparel, but it is possible that their production might not have what somebody might be looking for. If an interested customer is looking for a custom-made pair of shoes, they may consider visiting a local cobbler. If they want to have a three-piece suit or a particular article of clothing made, the customer could ask a tailor to create it for them.
- A customer is in the Tournament to buy some furniture and décor for their Household that are artisan-crafted and decorative enough to stand out to any visiting house guests. They could just stick with the mass-produced furniture and décor being made by an SOE, but this customer wants original paintings, a small marble bust for the mahogany desk that they want furnished.
- The latest automobiles being built on the assembly lines of an SAE may not suit the technical specifications that the customer wants because the SAE is uninterested. The customer would like to have their vehicle customized with automotive parts that are beyond the usual stock factory ones. A small manufacturer of custom-build parts could have them built according to the specifications of the customer and a mechanic's motor pool may be willing to install the parts.

In each case outlined above, I am describing variations of the same scenario in which somebody wishes to employ the skills and expertise of artisan craftsmen and economic organizations with the tools and capabilities to fulfill special orders. They have the Geld to pay for the Arbeit that is to be made by calling upon such services. The point that I just demonstrated is that Small Businesses in general do not necessarily have to be a family-owned one like the bar and billiards hall in the middle of a major city or a plot of rural farmland out in the countryside. Speaking of which, economic organizations such as those owned by the family members of a Household or a small chain of retail stores also fall under the general category of Small Businesses.

We are more likely to envisage Small Businesses as operating in the *Manufacturing Sector* or *Services Sector*, given that one of their intended purposes involves fulfilling niche roles within those two Economic Sectors. Moreover, similar opportunities may exist for those interested in harnessing the technological capabilities of the National Intranet by setting up an online service

on a website. In that case, such Small Businesses are considered to be part of the Socialist Nation's *Digital Sector*. Any economic organization with any direct role in the affairs of the National Intranet is a part of the Digital Sector. Those whose presence is indirect are not part of it.

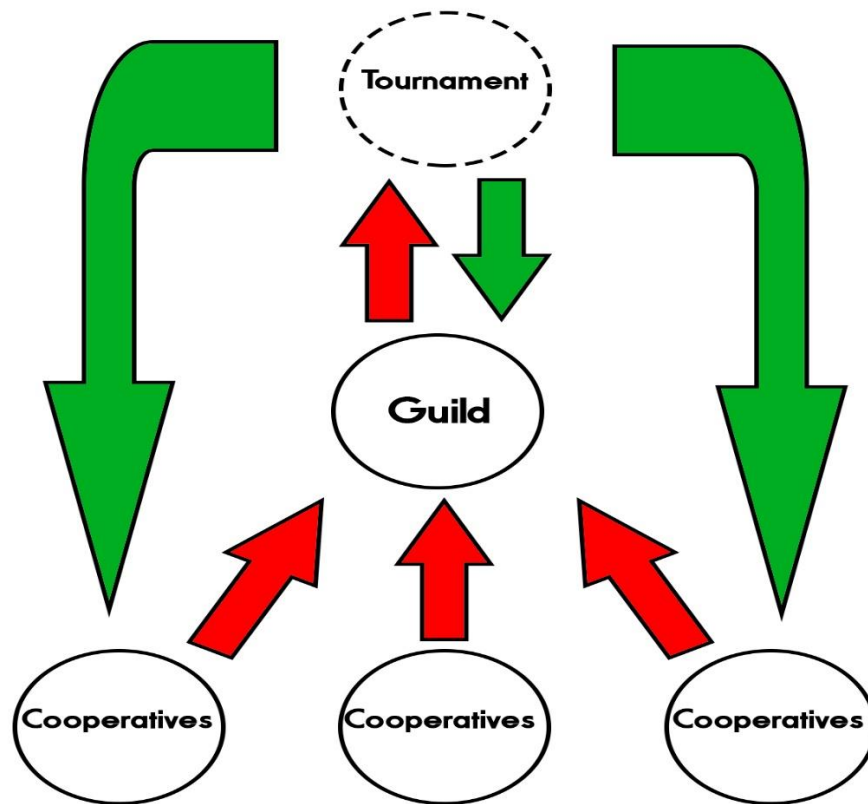
For the National Intranet, there are two distinct implications based on interactions with the Life-Energization Reciprocal Electrification (LERE) Process:

- Assuming that the Small Business in question happens to have its main activities offline, there is the opportunity of creating Digital Arbeit in the digital realm on top of the Actual Arbeit being contributed to the Life-Energy Reserve via the Life-Energization Reciprocity (LER) Process. Although the Actual Arbeit can be converted directly into Actual Geld, the Digital Arbeit that the Small Business is creating on the side undergoes additional steps. The Digital Arbeit, under the LERE Process, has to be converted into Digital Geld at an online LERE Refinery, which will then be converted into Actual Geld once the digital data reaches the Central Bank's servers at the Life-Energy Reserve. The LERE Process is fully automated and may be overseen by either an algorithm or software program installed into the National Intranet to facilitate it. For the people involved at the Small Business, having advanced computer science or programming knowledge is not required in order to participate in the LERE Process.
- For Small Businesses whose sole presence is online—that is, on the National Intranet, they will only be able to create Digital Arbeit and Digital Geld. It is possible that whatever goods or services they may be offering, it has far more to do with the National Intranet. Examples may include the administration of websites, testing the cyberdefenses against potential cyberattacks, facilitate in the production of digital media like “Machinima” (short films created on video game engines), the owning and operation of multiplayer gaming servers, and production and distribution of music, shows, movies, books, and other media. The precise capabilities of Small Businesses concerning Digital Arbeit is beyond the focus of this Entry, however.

Whatever else that can be said about Small Businesses happens to be interrelated to the concept of Cooperatives they were discussed in the previous Entry. Just as Cooperatives are capable of graduating up to POEs from their humble origins as PDEs, it is also likewise for any Small Businesses. And much like how two or more Cooperatives are allowed to collaborate and collaborate their efforts together, it should not be too difficult to imagine Small Businesses trying to do the same. Where the Small Businesses differ from their Cooperative counterparts is how they interact with the political system of the Socialist Nation, Council Democracy.

Unlike Cooperatives, there may be some Small Businesses that do not have the ability to blur the distinguish between its Civil Servants and its Administrators insofar as it is still part of the VCS Economy. The same can be said for its ability to readily issue NSFIs. Not every Small Business that starts out as a PDE is going to someday become an SAE. The original owner or their family may decide to close the Small Business, the Intents of which may or may not involve them not having enough Geld to sustain it. But for those that can demonstrate the ability to persist and have no ambitions of ascending the ranking system of economic organizations, the Council Democracy of the Socialist Nation can and will accommodate them as it would to Cooperatives.

In essence, every Small Business operating in the Socialist Nation does not exist in a vacuum isolated from the rest of the Socialist Nation. Not even the ones on the National Intranet are immune to this. All of the Small Businesses under the jurisdiction of a village, town, city or metropolitan area have their own delegates at their local council. Unlike larger Enterprises, the affairs of Small Businesses are organized under a community-organized Guild whose members choose a delegate whom they believe should delegate for them at their local Council.



*Although Cooperatives were depicted in this Author's diagram,
Small Businesses follow a similar set of parameters as their Cooperative counterparts*

For every Guild representing all of the Small Businesses in a given jurisdiction, each one has a seat at one of the Chambers subordinate to their Council. These Chambers reflect the political-economic interests of the different members of the community, providing them with a forum from which they can address their concerns, questions, criticisms, and conversations with the authorities of the municipal government. In addition to the Guilds for the various different Professions and Enterprises, there are those which are for Small Businesses. And unlike NSEs, SOEs and SAEs, whose larger sizes require delegation at the regional and central governments, the political-economic interests of Small Businesses can be met by competent authorities at the local level without too much intervention from anyone above them.

This Entry and the previous have only covered the basic details of how Cooperatives and Small Businesses interact with Council Democracy, the Tournament, and Mission-Type Economic Planning. Over the course of the next two Entries, we will be discussing how these two special types of economic organizations conduct themselves in regard to those three aforementioned concepts from *The Work-Standard* (2nd Ed.).

MTEP and the Tournament

The concept of a “free market” does not exist in any discussion of the Work-Standard. This is simply due to the Mode of Production that the Work-Standard has introduced, Production for *Dasein*. The Intent of economic life has changed from one revolving around Kapital and Schuld to a completely different one around Arbeit and Geld. All the Enterprises of every Industry are going to compete for the “*greatest Quality of Arbeit for the least Quality of Geld.*” To put another way, the very notion of what constitutes as “competition” and “success” will be subject to changes in order accommodate the newfound dynamics introduced by the Work-Standard. The Enterprise with the best-possible Arbeit in terms of its human potential and mastery of its machines will be the one that leads the rest of the Enterprises in their Industry.

How does the Tournament function?

Economic power in the Tournament is not measured by the extent to which an Enterprise has “greater possession” over the Tournament. That was the real issue of Neoliberal economic theory. What the Work-Standard will seek to instill is the idea of successful Enterprises gaining a “higher position” in their respective Industry and Economic Sector within the Tournament. It is a mundane affair that has everything to do with every Enterprise’s Quality of Arbeit (QW) and Quality of Geld (QM).

One of the priorities of the Central Planners under Mission-Type Economic Planning (MTEP) is to rank the QW and QM of each Enterprise for every Industry. A ranking system is to be employed, organizing all of the known Enterprises within an Industry from the higher QW and QM values to the lowest. The one with the highest position in the pecking order will be recognized as being the highest creator of Arbeit and Geld for the Life-Energy Reserve. Letters of commendations and special prizes from the State may be issued to all members of the Enterprise, in addition to medals and promotions to a higher “Social Rank.”

A Social Rank is the formal designation denoting an Individual’s place within the hierarchical command structure of the Socialist Nation. Everyone starts at the lowest Social Rank upon starting secondary school and it is up to each Individual whether they want to—metaphorically speaking—“pull themselves up by their bootstraps” and achieve the next higher Social Rank. Every Profession shares the same Social Ranking System, so if anyone decides to choose more than one Profession as part of their Vocation, their Social Rank will still be the same regardless. An Individual can check their current Social Rank in their personal Service Record, which will also include any letters of commendation and medals awarded from the Council State. There are medals eligible for everyone of all ages, in addition to those within specific Professions.

For Enterprises, the concept of Social Rank becomes an extension of the Tournament concept mentioned earlier. Here, an Enterprise’s Social Rank is correlated to their contributions of Arbeit and generations of Geld to the Life-Energy Reserve. Increasing the amount of Arbeit and Geld to the Life-Energy Reserve will allow the Enterprise to boost its chances of reaching the next higher Social Rank.

Imagine for a moment that there is an Enterprise that is currently positioned at the top 20 highest creators of Arbeit and Geld in their own Industry. Their contributions to the Life-Energy Reserve at a monthly rate of about 30,000 GDM makes them No. 15 in their Industry. The Enterprise at No. 14 makes 32,000 GDM. If the first Enterprise decides to create more Arbeit and Geld than the

other Enterprise, creating 32,500 GDM in the next month, its members will be able to take the place of the other Enterprise. Once the Central Planners find out that the first Enterprise is making more than the other one, they will update their Social Ranks to reflect that change. Come next month, the first Enterprise will be at No. 14, the other Enterprise now occupying No. 15.

One important benefit for Enterprises reaching a higher Social Rank is for the members themselves to become eligible for promotions to higher Social Ranks from the Council State. It is possible to expect the Council State to reassign members of more successful Enterprises to work at the less successful ones in order to help them catch up with the others. Exactly who will be reassigned can be anyone: a Civil Servant, and Administrator, one of the Economic Planners, and so forth. Whoever is best-qualified for the reassignment is the one chosen to the upcoming task.

Another benefit for more successful Enterprises concerns them occupying a higher Social Rank in their respective Industry. Enterprises with higher Social Ranks may be eligible to partake in the important role of leading their Industry. That includes setting the priorities of the Industry with the formal blessing of the Central Planners and the State Commissariats. This particular aspect is made possible because of the technical specifications of Mission-Type Economic Planning (MTEP).

What Makes MTEP Different from Conventional Economic Planning?

The best way to comprehend MTEP for those who not read *The Work-Standard* (2nd Ed.) is to imagine a thousand smaller “Four-Year and Five-Year Work-Plans” being carried out in fulfillment of a single Central Plan that provides only the bare minimum. The Central Plan will state that there are important priorities and needs which are of paramount importance to the long-term future of the Socialist Nation. No Central Plan will contain any quantifiable figures or targets to reach. That is where the idea of the Kontor (Financial Office) issuing *Work-Plans* come in.

A Work-Plan is one of several types of National-Socialized Financial Instruments (NSFIs) that were discussed in *The Work-Standard*. They can be issued to Individuals and entire Enterprises in Four-Year or Five-Year increments. The basic premise of any Work-Plan is simple. An Individual or Enterprise promises to contribute a set amount of Arbeit within a specific Profession or Industry in exchange for a corresponding set amount of Geld from the Council State. The amounts of Arbeit to be contributed and the subsequent payouts in Geld can be arranged in advance at the Kontor, provided that the investor contributing the Arbeit can meet their goals in the allotted timeframe.

The “Maturity Date” is the determined end of the Four-Year or Five-Year Plan. If the investor manages to achieve their goals two years before the Maturity Date, they will receive a bonus Stipend for going above and beyond what most people are capable of doing. If the investor finishes less than two years prior to Maturity Date, no Stipend will be given. However, for those who fail to achieve their goals past the Maturity Date, they will be asked by the Kontor to recompensate the Council Stae in payments of Schuld.

2 Years or More before the Maturity Date = Stipend + Payout

2 Years or Less before the Maturity Date = Payout

Less than 3 Months Past the Maturity Date = (Payout / 2)

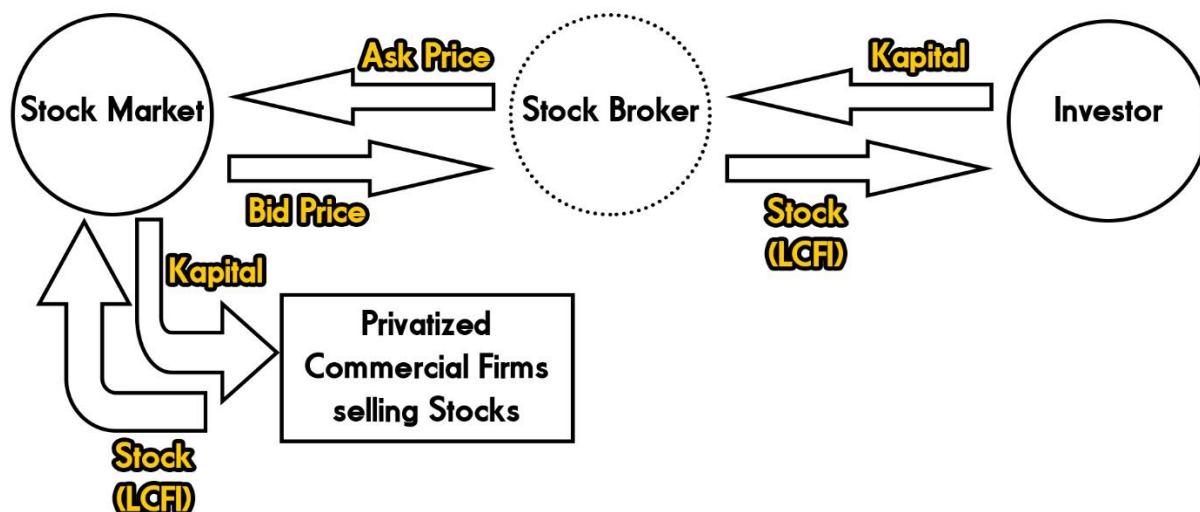
More than 3 Months Past the Maturity Date = (Payout / 2) – Schuld

For those who are concerned, there is no Interest Rate or any hidden fees besides paying the mandatory Service Fee to the Kontor for its financial services. Also, there will be a generous three month window for them to finish the Work-Plan, albeit at half of the original Payout. Anything after that three month window is the Payout split in half plus Schuld.

There is an Explicit Intent as to why MTEP is organized in the manner that it is. Work-Plans not only provide an additional source of Arbeit and Geld, they also delegate the matters of Central Planners and their subordinate Economic Planners and retinue of Accountants to the rest of the VCS Economy. This ensures that the VCS Economy will have greater flexibility in carrying out their usual “Constitutional Obligations” and “Legal Duties” on top of executing the Work-Plans. There are Constitutional Obligations which concern the Council State and the Totality, just as there are Legal Duties for the Self at their workspace. They, along with the Work-Plans themselves, need to be abided without the Central Planners having to micromanage the actions of everyone involved in the Enterprises, Industries, and Sectors of the VCS Economy.

Just like the rest of the VCS Economy, Cooperatives and Small Businesses have their own set of Legal Duties and Constitutional Obligations. They too are also entitled to purchase Work-Plans and receive payment from the Kontore (Financial Offices). However, compared to the Self and the rest of the VCS Economy, Cooperatives and Small Businesses conduct their Work-Plans as part of their superior Guild. This is due to their limited size and clout that deters them from being able to realize the more lucrative Work-Plans done by NSEs, SOEs, and SAEs.

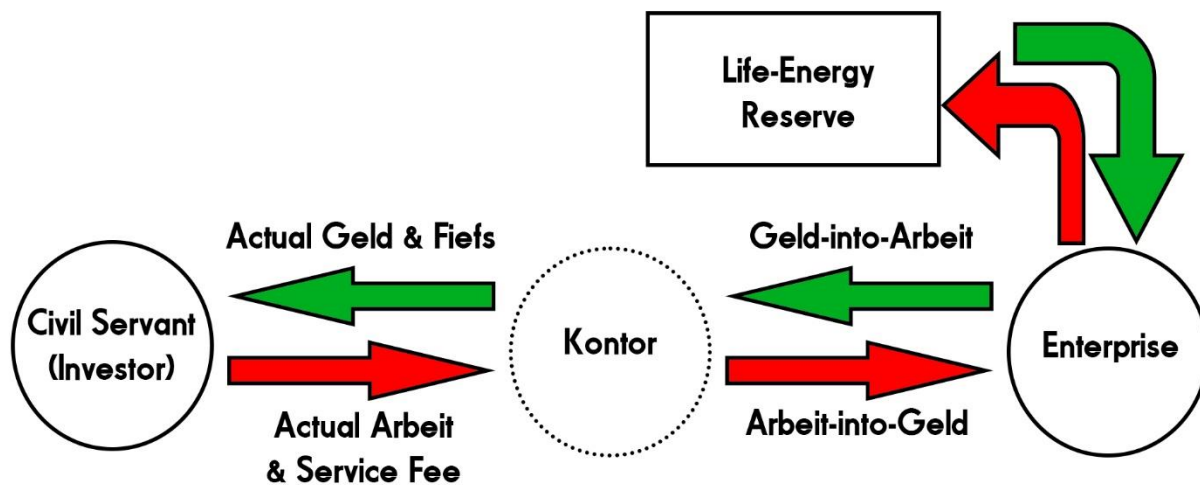
To level the proverbial playing field, the Kontore are allowed by the Council State to issue another NSFI called “Fiefs” to Cooperatives and Small Businesses as part of MTEP. Normally, a *Fief* is reserved for those whose creation of Arbeit comes from performing tasks and assignments which would have otherwise been considered as Meaningless Work or else automated by the Central Bank’s Mechanization Rate under Production for *Dasein*. They replace the notion of unskilled, menial workers begging for “tips” from complete strangers as well as issuances of “Stocks” by financial markets. Owning a Fief is akin to being entitled to a pre-determined stake in the Drawings of an Enterprise, so it is great for secondary school and university students to “get their foot in the door” before moving on to some real Meaningful Work in another Profession.



Author’s Diagram of the how Kapital is spent on Stocks as an LCFI

Although the Value of a Fief is dependent on the Arbeit being done by someone that they perceive as Meaningless Work, the same cannot be said for Cooperatives and Small Businesses. Basically, Fiefs become the financial instrument that makes Life-Energy Charging (LEC) possible.

- For Cooperatives, Fiefs are how its members get their shares in the Drawings. The Council State may issue them their Paygrade each week, but the Drawings of the Cooperative is just a bit of extra Geld on the side. Cooperative members will then have to redeem the Fief for Geld at their Kontor.
- For Small Businesses, this is the surplus Geld that could have been the “tips” someone would have received under Production for *Profit* or Production for *Utility*. The longer somebody works for a Small Business, the higher the Fief’s Value upon redeeming it at the Kontor for Geld.



Author’s Diagram depicting Actual Arbeit being turned into Fiefs vis-à-vis Life-Energy Charging (LEC)

The issuances of Fiefs are dependent entirely on the continued employment of somebody at the related Enterprise. If somebody is not creating Arbeit for the affected Enterprise listed on the Fief, they will no longer continue receiving Geld. In essence, no new Fiefs will be issued once they decide to find Meaningful Work somewhere else, so keep that in mind. And as with any other transaction at the Kontor, remember that the final payout of a Fief is dependent on the Service Fee. The Kontor expects to receive its Service Fee in exchange for its financial services.

For those concerned about the role of Labor Unions, one should ask why the Author deliberately chose to omit them in *The Work-Standard* and now *The Third Place*. The same has to be said for why the Author also believed that industrial actions like Labor Strikes or Lockouts should be made illegal, **with the sole exception that such actions should be used against hostile enemy forces in wartime conditions.** It is understandable for some to wonder why I chose community-organized Guilds over workforce-organized Labor Unions. A lot of it has to do with the manner in which I went about arguing for ways in which the Totality of a Socialist Nation should be enforcing Council Democracy in the workspace. And in the next three Entries, we will be discussing about three different kinds of ways to implement Council Democracy in the workspace vis-à-vis the Guilds. Those are “**Codetermination,**” “**Worker’s Self-Management,**” and “**Joint-Ownership.**”

Council Democracy at the Workspace (Pt. 1 of 3)

In this first installment of a three-Part Entry, we will be exploring the three different types of ways in which Council Democracy can be applied to the workspaces of every Enterprise within the VCS Economy. Each of the three methods have their own inherent advantages and disadvantages. It is important recognize them and to understand that certain types of Enterprises are suitable for specific applications of Council Democracy than others. Part I focuses on the role of “Codetermination,” Part II for “Worker’s Self-Management,” and Part III on “Joint-Ownership.” All three Parts will discuss how each one compliments MTEP and the Tournament.

The simplest way to comprehend Codetermination is to have a large Enterprise, like an SAE, an SOE and certain NSEs, and allow its rank-and-file Civil Servants choose a “Delegate,” somebody who will speak on behalf of their interests at the uppermost chain of command. At the top, there is the Administrator and the executive leadership, the Economic Planner and their retinue of Accountants, a Superintendent or subordinate State Commissar from the State Commissariats of Wages and Prices. This is how Codetermination looks in Production for *Dasein*. By contrast, Codetermination in Production for *Profit* or Production for *Utility* will have the corporate boardroom members and the investing shareholders. With the obvious exception of the corporate boardroom members, the presence of the shareholders is made possible by their ability to use their Kapital at the financial markets to gain leverage over the economic activities of most large Enterprises.

Due to the intervention of the financial markets, the shareholders and the rank-and-file employees of large Enterprises do not see eye-to-eye with each other. In fact, there is potential for both to become absolute enemies whose ‘Incentive’ is to walk away with the most Kapital and let the other have the most Schuld from the negotiations. Thanks to the Kontore and the distinct characteristics of the Fief and Work-Plan as financial instruments, the “shareholder” and the “employee” are the same people who will be choosing somebody to delegate for them at the boardroom. The Intent here is for the Civil Servants to address the concerns of the Arbeit being made and the Geld that comes from their economic activities.

Due to the fact that the Paygrades issued to everyone is controlled by the Council State, whoever is going to be chosen by the rank-and-file members will be at the boardroom to negotiate for higher wages as they would in Production for *Profit* or Production for *Utility*. Instead, the *Delegate* will have a set of priorities that are related to the specifications of Council Democracy and its interactions with MTEP (Mission-Type Economic Planning) and the Tournament. I have identified at least three Legal Duties associated with the Delegates of Codetermination.

1. The Delegate acts as the conduit between the leadership and the rank-and-file. They will be ones to negotiate with the leadership on the direction of the Enterprise on matters related to its Quality of Arbeit (QW) and its Quality of Geld (QM). The general concerns of the workspace, suggestions on what else may be created, and the current goals of the Enterprise fall under this category.
2. The Delegate also acts as the basis by which the Enterprise regulates its own *Attrition/Inaction Rate*, enforces the Central Bank’s *Mechanization Rate*, and the issuances of Fiefs and Work-Plans to the rank-and-file members at the workspace. Going back to the Reciprocal Theory of Value (RTV) and the Work Theory of Money (WTM), the Attrition/Inaction Rate affects the extent to which the Prices of goods and services rise and fall relative to the Quality of Arbeit. An Enterprise seeking to control its Attrition/Inaction

Rate without having to reduce its overall Work-Productivity (WP) throughout the workweek could consider automating aspects of its production process, and that will need to be discussed beforehand.

3. And the Delegate will be asked to serve at the councils of their local, regional, or central governments. Since it is more common to expect Codetermination to become practical within larger Enterprises, the Delegate will be sitting inside one of the Chambers of the central government's State Council or else an equivalent Chamber at the Council of a regional government. With regard to the delegative model of political governance, we can refer to this variant of Council Democracy as a form of "*Direct Delegation*."

If any of these Legal Duties of the Delegate seem familiar to anyone, that is because Codetermination also happens to be one of the ways in which a "*Transvaluation of All Arbeit*," a decision to devalue or revalue Actual Arbeit relative to Actual Geld, can be executed. The idea was covered in an Entry of the same name from *The Work-Standard* (2nd Ed.). Should the people at the workspace find themselves suffering from an instance of Meaningless Work and have nevertheless found their Vocation at said Enterprise, they are going to need to somebody who can vouch for them on the issue of a *Transvaluation of All Arbeit*.

A *Transvaluation of All Arbeit* is a rare and serious matter that should be given serious contemplation beforehand. The rank-and-file members must realize that. Since this is a procedure only undertaken by the State Commissariat of Wages and Prices, the Delegate bears the Command Responsibility of what happens after the QW and QM values are artificially altered. There are two ways in which a *Transvaluation of All Arbeit* will yield: "*raise QW and lower QM*" or "*lower QW and raise QM*."

Raise QW and Lower QM: To revalue Arbeit is to increase the QW value relative to the QM value. With more valuable Actual Arbeit, the subsequent conversion within the LER Process is tantamount to gaining a larger return of Actual Geld.

Lower QW and Raise QM: To devalue Arbeit is to decrease the QW value relative to the QM value. In the case of the opposite, less valuable Actual Arbeit will yield a smaller return of Actual Geld upon conversion within the LER Process.

The question that the Administrator and executive leadership and the Economic Planner and Accountants should be asking is whether the people behind the Delegate, the rank-and-file members of the Enterprise, deserve such changes. The rank-and-file members must reassure the rest of the boardroom members that they are willing to make serious changes to the economic activities to reflect the results of a *Transvaluation of All Arbeit*. If they decided to raise QW, then they must work together to improve the Enterprise's Quality of Arbeit. Conversely, if they decided to lower QW, they also have to work together to decrease the Enterprise's Quality of Arbeit.

A week-long "*Probation Period*" will be imposed on everyone at the Enterprise by the State Commissariat in the wake of a *Transvaluation of All Arbeit*. The *Probation Period* begins approximately within one workweek after the *Transvaluation of All Arbeit* has been executed. During this period, everyone in the entire Enterprise will be monitored by the State Commissariat to demonstrate their willingness to make serious changes to the Quality of Arbeit. If everyone succeeds by the end of the workweek, then the changes become official by the following workweek. But if everyone fails, then the changes will be reverted back to what they were before the *Transvaluation* had occurred.

Note that the rank-and-file members of the Enterprise cannot arbitrarily request for a *Transvaluation of All Arbeit* whenever they wish. This is done to prevent any Enterprise from unfairly gaining higher Social Ranks over the rest of their Industry within the Tournament. After every *Probation Period*, no Enterprise will be allowed to request another Transvaluation for the next three months. The only override that the State Commissariat will accept is from the Central Planners themselves, who request that such Transvaluations be done outside the normal parameters. But this will only be done during wartime conditions or in a “*State of Exception*,” a formally declared state of national emergency from the Council State itself.

The stakes and rewards of Codetermination are a lot lower compared to the other two methods of Council Democracy at the workspace, Worker’s Self-Management and Joint-Ownership. That includes the ability to impose a *Transvaluation of All Arbeit*. It is easier for the rank-and-file members of an Enterprise to convince the State Commissariat that they are serious about the decision to artificially change their Enterprise’s QW and QM. This is because somebody else besides the Economic Planner has to be able to play the devil’s advocate insofar as the Delegate is the one playing saint’s advocate. The Administrator and their executive leadership can fulfill that role themselves and can be the ones to act as a counterweight to the rank-and-file members.

A similar argument can be made regarding the method of choosing Delegates to the central government’s State Council or the subordinate councils of their regional and local governments. If Codetermination allows for Direct Delegation, then Worker’s Self-Management represents an “*Indirect Delegation*” and Joint-Ownership a “*Subordinate Delegation*.” For Enterprises interested in choosing the other two methods, they need to know how to balance the disadvantages in order to get the most out of their inherent advantages.

Council Democracy at the Workspace (Pt. 2 of 3)

Not everything in the State of Total Mobilization can be planned ahead in advance and in meticulous detail befitting of conventional economic planning methods. Sometimes, it is necessary for certain Enterprises to be able to perform its Legal Duties with as many Legal Rights as it is deemed necessary to “play everything by ear.” There may even be cases where information, in spite of the latest information-gathering technologies, is either incomplete, inaccurate, or missing. And there are circumstances where another approach to Mission-Type Economic Planning (MTEP) may be required and relying on Codetermination will prove insufficient.

When Codetermination cannot be used to implement Council Democracy in the workspace, Worker’s Self-Management is capable of providing an alternative method for economic organizations. At its most fundamental level, Worker’s Self-Management entails giving greater autonomy and freedom of action to the rank-and-file members of an Enterprise. It involves mastery of the *innere Führung* (inner Leadership) inherent in the same *Auftragstaktik* (Mission-Type Tactics) methodology that makes MTEP feasible. In *Auftragstaktik* as well as in MTEP, following the Explicit and Implicit Intents of an Enterprise’s Direct Orders, what is to be expected of the Enterprise to perform its economic activities, is decisive. The Direct Orders may not necessarily be coming from the Economic Planners, the State Commissars, or the Central Planners themselves. It often comes from the expectations of what any given Profession and Enterprise, and what is required of them in order to fulfill their Legal Duties.

If an Enterprise is having organizational and leadership issues in its ability to create *Arbeit* and *Geld*, the first course of action is to never immediately jump to entertaining notions of “Nationalization” or “Privatization.” Neither is going to resolve those issues if the people causing them are still going to be running the affected Enterprise. At some point, somebody else has to step forward, take the initiative, and lead the others.

Back in the previous Entry, Codetermination had the Economic Planner, the Administrator, the Delegate, and the Personnel. A State Commissariat’s Superintendent or their subordinate State Commissar will also be present in the event of a *Transvaluation of All Arbeit*. However, in Worker’s Self-Management, the roles of the Administrator and the Delegate will be merged. A single “**Delegative Administrator**” can be expected to oversee the affairs of an economic organization that may be a State-Owned Enterprise (SOE), a National-Socialized Enterprise (NSE), or a Public-Owned Enterprises (POEs). State-Administrated Enterprises (SAEs) are too large and Public-Directed Enterprises (PDEs) are too small to make Worker’s Self-Management to be considered practical. Given the characteristics of the *Delegative Administrator*, an **Indirect Delegation** will be employed wherein the Delegative Administrators report to their affiliated Guild. The political-economic governance of an Enterprise operating on Worker’s Self-Management is beholden to an “**Inspector**” from the State Commissariat, who in turn reports to one of the Chambers of their central or regional government’s council.

The *Delegative Administrator*, in exchange for letting an Inspector carry out what they could have been doing under Codetermination, will have more opportunities to flex their skills at conducting *Auftragstaktik*. *Auftragstaktik* demands the fostering of mutual trust and leadership training for the rank-and-file members of the Enterprise. Everyone is expected to be on the workspace and working together as part of an organized effort. Whoever is chosen to become the *Delegative Administrator* will not be sitting and negotiating with the boardroom members upstairs. Instead, they will be there on the workspace assuming full Command Responsibility over what happens to the Enterprise as

it engages in greater risk-taking. Any Direct Orders from the Economic Planner may be disobeyed so long as the Explicit and Implicit Intents of the Economic Planner have been upheld.

What can be expected from the Direct Orders? A better question, from the standpoint of Production for *Dasein*, should be: 'What is the purpose of the Enterprise's existence?' Is the Enterprise creating Equipmentalities, finished goods and services, digital software and products, or something else? Whatever the case may be, the goal of each rank-and-file member remains the same pursuit of the 'greatest Quality of Arbeit for the least Quality of Geld'. In essence, the Economic Planner is counting on the Delegative Administrator to ensure that everybody below is doing what is of expected them to run the Enterprise. Since there is nobody between the Economic Planner and the Delegative Administrator, everybody else downstairs is expected to demonstrate leadership and teamwork. That is the Legal Duty that comes with the Legal Right of being granted greater autonomy in the workspace.

Some Implicit Intents are to be expected for the rank-and-file members when making key decisions on their own initiative. If the Enterprise needs to figure out what it has to do next, do not expect to be dictated by the Delegative Administrator on what to do. If the Enterprise is unsure as to how much, do not expect the Economic Planner to dictate how much. And if the Enterprise happens to find itself without any Direct Orders, do not let the Inspector catch the Enterprise growing complacent and leaderless. Anyone who fails to comprehend these Implicit Intents with regard to MTEP will be relieved of their command (that is, they will be let go from the Enterprise).

The Economic Planner must know when to intervene in the affairs of an Enterprise using Worker's Self-Management. If all personnel are doing what is expected of their Professions, and there no complaints or issues at the moment, it is unnecessary to intervene. If something seems unclear or if somebody is not sure on what needs to be done, do not hesitate to let them ask questions and expect answers in return. And if somebody has an objection to what is being done, listen to them and take their concerns into consideration.

Conversely, the Delegative Administrator must also realize where to direct and manage their subordinates. When somebody needs help, do not hesitate to assist them with their tasks. Have others pitch in if they are already on top of their own assignments. If the subordinates have to express something of importance or concern to the Enterprise, listen to them and do not be afraid to provide new Intents beyond those provided by the Economic Planner.

Should there be instances where a *Transvaluation of All Arbeit* is needed, the Economic Planner must play the devil's advocate to the saint's advocate of the Delegative Administrator. The Inspector of the Enterprise will be the one to make the final decision on whether a *Transvaluation of All Arbeit* should be done or not. Assuming the Transvaluation of All Arbeit has been accepted by the Inspector, the rules of the *Probation Period* as they were established in the preceding Entry remain the same.

But suppose for a moment that the Enterprise fails to bear the burden of Command Responsibility of conducting Worker's Self-Management. If the Inspector is convinced that the Enterprise is poorly led and organized, then they reserve the Legal Duty of ensuring that Enterprise comes under new leadership from somebody else who is more qualified than the incumbent Delegative Administrator. In the absence of any suitable Delegative Administrator, the Inspector of the Enterprise will be presented with two options on what to do next:

- The Inspector may submit a “*Letter of Complaint*” to their State Commissariat, where a formal request will be sent out to the Tournament that the affected Enterprise has new some open positions. If another Enterprise accepts the request, regardless of how it implements Council Democracy, somebody will be chosen as its preferred candidate. Candidates are to be chosen according to the qualifications and the ongoing demands of the affected Enterprise. The ones who are performing poorly will either be reprimanded, demoted to a lower Social Rank, or relieved of their Profession in the case of more serious offenses.
- Alternatively, the Inspector could submit a “*Letter of Reorganization*” to their State Commissariat, citing repeated offenses from the Enterprise’s personnel and continued failure to demonstrate any discernible signs of improvement or competence. In that case, the *Delegative Administrator* will be replaced by somebody from another Enterprise within the same Industry and the affected Enterprise will see its leadership positions be changed. The older ones will be replaced by new ones, preferably from more competent Enterprises.

For Enterprises implementing Council Democracy as Worker’s Self-Management, the Letter of Reorganization will allow the Inspector to change the Enterprise’s organizational structure. State-Owned Enterprises will be reconfigured for Codetermination; Public-Owned Enterprises will be reconfigured for Joint-Ownership. For National-Socialized Enterprises, given the fact that this economic organization straddles the distinction between state ownership and social ownership, it is up to the State Commissariat on whether an NSE should have Codetermination or Joint-Ownership. In the event of the latter, the next Entry will cover the specifications of Joint-Ownership and how it operates within the broader framework of MTEP and the Tournament.

Council Democracy at the Workspace (Pt. 3 of 3)

Competition in the Tournament rewards those who do their Professions well and this will consistently be demonstrated by those who have just found their Vocations in Life. Those who perform their tasks and complete their assignments with the greatest utmost passion, enthusiasm, perseverance and joyfulness are more likely to contribute superior Arbeit compared to those who have not found their Vocation. This phenomenon has been discussed in extensive detail throughout the Entries of *The Work-Standard* (2nd Ed.). The question now is how best to transfer this same mentality on a larger scale befitting of an entire Enterprise. It is here where the Tournament's conception of competition becomes apparent.

Between Codetermination and Worker's Self-Management, "Joint-Ownership" is arguably the best way to centralize the model of delegative governance—Council Democracy—within the workspace. Joint-Ownership entails having the political-economic governance of a given Enterprise subordinated by its affiliated Guild, another Enterprise, or the "Industry Leader." There are two types of Enterprises where Joint-Ownership becomes necessary. The first type are Enterprises identified by Central Planners and State Commissariats as performing poorly will become liable for Joint-Ownership. The other are Enterprises which are too small and limited in terms of personnel and production capabilities to be able to choose its own Delegates or Delegative Administrators.

For Enterprises too small and limited, these are Public-Directed Enterprises (PDEs) and certain Public-Owned Enterprises (POEs). The obvious examples of such Enterprises are the Cooperatives and Small Businesses discussed earlier in two relevant Entries. Below are the three variants of Joint-Ownership that can be applied anywhere in the VCS Economy.

1. **Joint-Ownership by Delegative Guild (JODG):** Most Small Businesses and Cooperatives, in addition to other PDEs and POEs, fall under this form of Joint-Ownership. To ensure that the smallest of property owners have political delegation at the Chamber of their local councils, PDEs and POEs as well as Small Businesses and Cooperatives will be led by their Guild. The members of a Guild choose their Delegates, who in turn will delegate for them in the Chamber of their local government's council.
2. **Joint-Ownership by Delegative Enterprise (JODE):** For Enterprises such as POEs and NSEs servicing larger ones like SOEs or SAEs, it is possible for an SOE and SAE on behalf of the smaller ones. These POEs and NSEs do not necessarily have to be ones that perform poorly or inefficiently, although it is possible for arrangements to be made by the State Commissariats to have the leadership of one Enterprise replace those of another. Alternatively, it is possible for larger Enterprises to have "Subsidiaries" or several large NSEs and SOEs to become members of a "Consortium" or an "Industrial Concern," the latter of which occurring among Industry Leaders. In either case, the Subsidiaries and members of Consortiums and Industrial Concerns choose their own respective Delegates.
3. **Joint-Ownership by Delegative Industry Leader (JODIL):** For larger Enterprises identified by Central Planners and State Commissariats that have poor leadership or performance, they will be led by a superior Enterprise called an *Industry Leader*, whose qualifications for excellence and mastery of Arbeit and Geld will be reapplied on the inferior one. Industries Leaders are ranked by the Central Planners as being within the top twenty highest Enterprises in terms of Quality of Arbeit and Quality of Geld. The Intent is

to give the inferior Enterprise their chances to improve themselves before an Inspector decides to send a *Letter of Complaint* and demand changes in leadership and personnel.

Enterprises that do well, by achieving higher Social Ranks, will become more likely to be eligible for Joint-Ownership. For the interested Administrators, Delegates, and Economic Planners of an Enterprise, they should consider consulting with either an Inspector, State Commissar or Superintendent of their State Commissariat about signing on to a “*Joint-Ownership Agreement*.” The Industry Leaders of any given Industry are always guaranteed special privileges to a *Joint-Ownership Agreement* due to them having the highest Social Ranks in their own Industries. By agreeing to the terms of a *Joint-Ownership Agreement*, the Enterprise involved will assume full Command Responsibility over their Guilds, Subsidiaries, Consortiums or Industrial Concerns.

The burden of Command Responsibility depends on whether the economic organization entering the Joint-Ownership Agreement is a large Enterprise, the members of a Consortium or Industrial Concern, or a Guild.

- In *Joint-Ownership by Delegative Guild* (JODG), Command Responsibility falls upon the whole Guild and whoever has been selected as the Delegates to the Chambers of the local or regional government’s councils. This applies to the Cooperatives and Small Businesses affiliated with the Guild as well.
- In *Joint-Ownership by Delegative Enterprise* (JODE), Command Responsibility falls upon the largest Enterprise. Subsidiaries of an Enterprise are allowed to choose their own Delegates. The Delegates of the Subsidiaries and the Delegate of the parent Enterprise must decide who among them will be sent to the Chambers. The same rule also applies to the members of a Consortium or Industrial Concern as well.
- And in *Joint-Ownership by Delegative Industry Leader* (JODIL), Command Responsibility falls upon the Enterprise that has agreed to help and improve at least one or other Enterprise. In order for the arrangement to succeed, the lesser Enterprise must demonstrate to the Central Planners and State Commissariats that they are capable of improving their Quality of Arbeit and Quality of Geld.

All three variants are demonstrative of *Subordinate Delegation*. This is due to the fact that political-economic governance of affected Enterprises are overseen by at least one other economic organization. Similar to the characteristics of Worker’s Self-Management within *Indirect Delegation*, the general rules of *Transvaluation of All Arbeit* are still applicable, albeit with a few slight modifications to the general procedures.

- The Guilds have their Delegates, Administrators, Economic Planners, and Inspectors. In event of a *Transvaluation*, the Delegates play saint’s advocate, whereas the Economic Planners are devil’s advocate. In the absence of the Economic Planners, the Administrators become the devil’s advocate. If there are Enterprises governed according to Worker’s Self-Management, then the Delegative Administrator acts as the saint’s advocate. The Inspector is the final authority.
- The Subsidiaries and their parent Enterprise have their own Delegates and Administrators, but they both share the same Economic Planners, and State Commissars. In event of a *Transvaluation*, the Delegates and Administrators are the saint’s advocates, while their Economic Planners are the devil’s advocates. If Subsidiaries are governed according to

Worker's Self-Management, then only the parent Administrator acts as the saint's advocate. The State Commissar is the final authority.

- The Consortiums and Industrial Concerns have their own Delegates and Administrators, but they still share the same Economic Planners and State Commissars. Due to their size and capabilities, the saint's advocates are the Administrators and Economic Planners. The Superintendents and State Commissars are the devil's advocates. The Central Planners are the final authority.

The implications of Subordinate Delegation attest to the fact that the larger and more capable an Enterprise becomes, the more likely it will require government officials within positions of authority in the central government to initiate a *Transvaluation of All Arbeit*. Compared to the smaller Enterprises, the Consortiums and Industrial Concerns have had to turn to the Central Planners themselves as authorities higher than the State Commissariats of Wages and Prices, which were originally intended in *The Work-Standard* (2nd Ed.) to be organized at the regional level. Even so, the pricing of goods and services produced by Consortiums and Industrial Concerns are still organized at the regional level, a role that will continue to be fulfilled by the State Commissariats of Wages and Prices.

Another set of implications with regard to MTEP is that the higher somebody is on the chain of command, the more generalized and abstract the Direct Orders will be. It is clearly the case if a Cooperative or a Small Business were to receive a Direct Order from the Central Planners. But it is also the case in the context of the opposite: an Industrial Concern or Consortium receiving a Direct Order from Cooperatives and Small Businesses. This implies that any increasing distance in the spatiality of the chain of command can cause anyone's Direct Orders to become distorted or misinterpreted upon reaching their intended recipients. No information-gathering technology, no matter how sophisticated, is capable of resolving what is otherwise an inherent flaw of everyday human communications, whether spoken, written, or visualized.

The solution, according to *Subordinate Delegation*, is to have the spatiality in the chain of command be shortened so as to ensure that any Direct Orders can be relayed to anyone with the least possible distortions and misinterpretations of the Explicit and Implicit Intents. It is easier for the Intents to be received more clearly if the Economic Planners, Administrators, and Delegates are able to see each other eye-to-eye. A similar phenomenon can be observed when the Intents of Central Planners are transferred to the Administrators and Economic Planners of the different Enterprises that comprise a given Consortium or Industrial Concern. This demonstrates that any form of economic planning is more practical when the Economic Planners themselves are closer to the Enterprises that they are supervising, rather than being isolated from the Administrators and Delegates who have their own Legal Duties and Legal Rights concerning those Enterprises and its rank-and-file personnel.

The Social Ranking System

In almost all of the previous Entries, we have been ascertaining the idea of a Social Ranking System that denotes the positioning of a Self or a single Enterprise in relation to the Totality and the Council State. The Social Ranking System, to recall what was written in *The Work-Standard*, envisaged the elimination of the older class structures based on Kapital and Schuld in favor of one that relies on Arbeit and Geld. In the context of the Tournament, the Social Ranking System was devised to determine where a given Enterprise is relative to their Quality of Arbeit (QW) and Quality of Geld (QM). Higher QW and QM values affected the positioning of different Enterprises within their Industry.

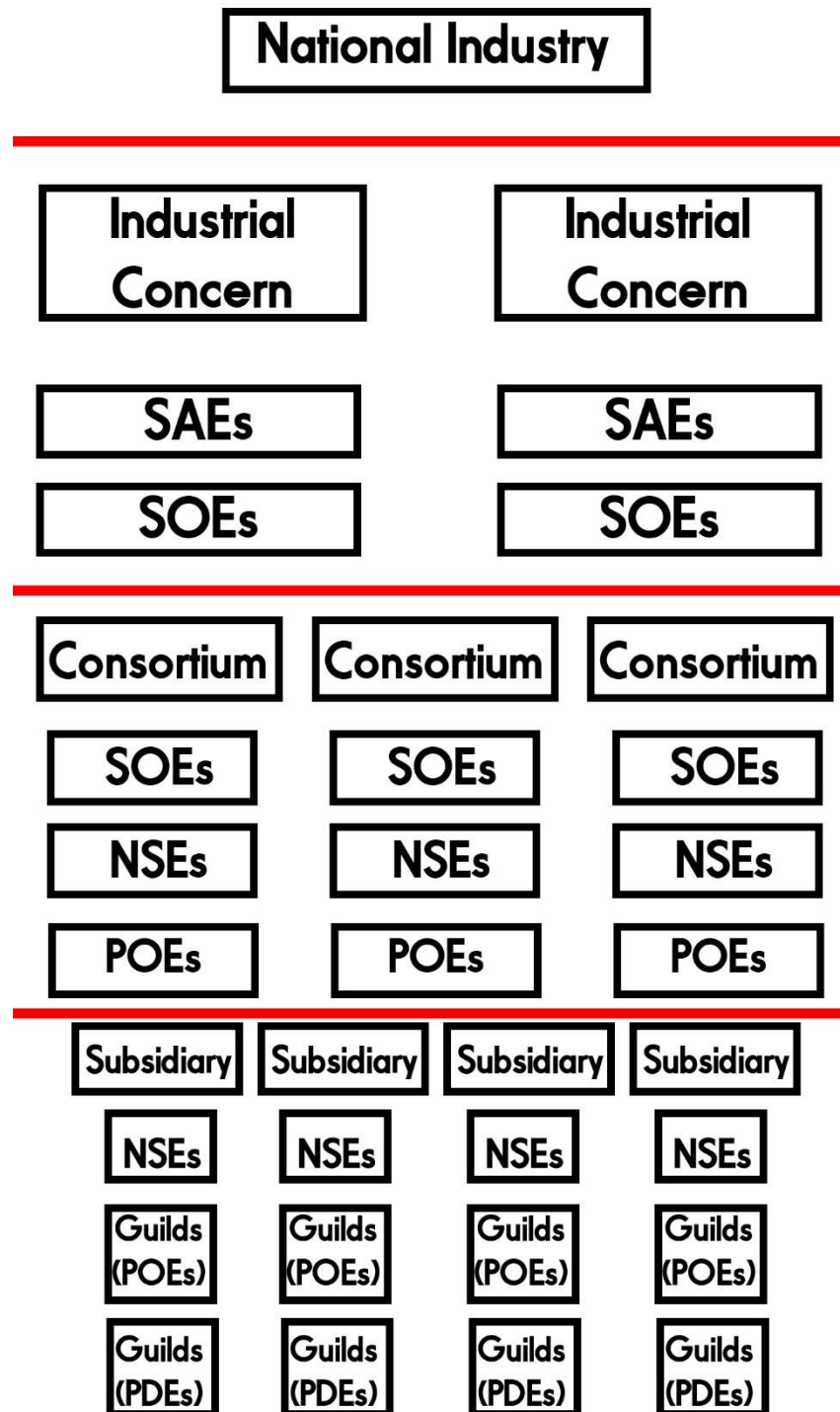
For the Individual, what *The Work-Standard* referred to as the “Self,” the Social Ranking System takes on a different set of parameters to account for their human potentiality and actuality. Everyone starts at the lowest Social Rank when they begin secondary school. Promotions are awarded to those whom the Council State deems to be worthy of taking on greater Command Responsibility over the affairs of those around them. These Promotions may be issued to the recipient over the course of their lifetime, and it is possible that somebody in their mid-to-late teens could receive their first promotion while still attending secondary school.

Every promotion awarded to the Self by the Council State can be found in their “Service Record,” which will always be updated at any decisive turning points in their lifetime. Any medals, commendations or special prizes from the Council State will also be found in the Service Record as well. Since the Service Record is an important dossier of personal information about its owner, like the marital status or the number of children under their custody, so it is vital that the most sensitive details be kept to one’s Self.

Also included in the Service Record are contact information as well as any properties and assets owned by them. Houses, vehicles, boats, aircraft, machinery, websites, and more can be found in the Service Record. The same can be said for the deed of ownership and the licenses required to operate vehicles. Moreover, the Service Record documents any Enterprises and NSFIs under their name. It can be used to store important financial records. Important details like tax returns, Geld owed to others as Schuld, family inheritances and heirlooms, as well as the Paygrades and Stipends from the Council State.

And as stated in an earlier Entry, the Social Rank is universal across all Professions, regardless of whatever titles that a given Profession may use to denote the Social Rank. If somebody is working in two separate Professions, their Social Rank will remain the same regardless. Should they receive a promotion from the Council State, that Self will be promoted in the next higher Social Rank for the Profession which they deem to be their Vocation.

Attaining a higher Social Rank confers certain benefits that can be examined in one’s Service Record. They include the ability to borrow interest-free loans known as “Work-Tenures,” the ability to make investments at the Kontor, opportunities to be reassigned as part of a Profession, and eligibility for higher Paygrades and potential Stipends. Each Social Rank is tied to a set Paygrade; higher Paygrades each week is correlated to higher Social Ranks and vice versa. Any Stipends not granted from Work-Plans may be allotted to the recipient by the Council State as part of specific Professions who may need the extra Geld for creating more Arbeit. Any further information about the Social Ranking System will be discussed within all relevant Entries.



The Social Ranking System will also be applied to Enterprises. The picture above is the Author's Diagram of the hierarchal command structure of economic organizations within an Industry.

The Significance of “Work-from-home”

There is an aspect of the American Dream which deserves genuine criticism from the standpoint of the Work-Standard in *The Third Place*. After 1945, it somehow became permissible in depictions of the American Way of Life that a specific way in which men and women should be something to strive for. I am referring to the idea of the man being the “breadwinner,” the one who gets to have a Profession at the workspace and the “homemaker,” the woman who has to stay home and look after the children. When the breadwinner is at the workspace and the children are attending school, it would seem that the homemaker does not have a lot going in her life.

The important questions which must be raised are whether this is an accurate portrayal of what family life in the Household is supposed to be. Is that the only way for any family to live and grow together? Does anyone here not realize that there is a fundamental contradiction at play within those depictions? Would one consider the “homemaker” in its 1950s American conception as proof of what Friedrich Engels might have referred to as a “Reserve Army of Labor?” What is the relation of the “homemaker” to Arbeit and Geld, if there is any to speak of? Are all married women supposed to be housewives without any Profession or any Vocation to call their own?

The implications of these questions are interrelated to the concept of *Heimarbeit* (Homework or “Work-from-Home”), which has since become a subject of huge contention by different groups of women within the State of Total Mobilization. Feminists have insisted that all women, regardless of their marital status, should strive to be an active participant in the State of Total Mobilization just the men in their own lives. On the other hand, there are Traditionalists who believed that women should play a passive role, supporting their husbands and children at the Household. Since we cannot rule out the possibility that both are still arguing in the contexts of Production for *Profit* or Production for *Utility*, it is necessary to articulate a far more appropriate and even productive debate on behalf of Production for *Dasein*.

Even as more women have been able to achieve greater participant in the workspace under Production for *Profit* or Production for *Utility*, the rising trend of the alleged “Feminization of the Workforce” as well as the “Househusband” (Read: the Stay-at-Home Dad) have demonstrated the enduring persistence of *Heimarbeit*. Such trends did not become discernible in America and the broader Western world to warrant any class analysis until after the Death of Bretton Woods, and it is only now that they are about to be addressed in detail below.

Despite the Death of Bretton Woods, the issue of *Heimarbeit* has remained constant. It deserves mention because of the implications that it poses for the Reciprocal Theory of Value (RTV) and the Work Theory of Money (WTM). Therefore, allow me to ask four important questions:

- Should *Heimarbeit*, regardless of who is doing it, be considered as a form of Actual Arbeit?
- If *Heimarbeit* is in fact Actual Arbeit, should any Household be entitled to Actual Geld?
- Are there specific forms of *Heimarbeit* where it can become a Profession in itself?
- And if there are *Heimarbeit* that can become Professions in themselves, what are they?

True, there is the obvious butler and housemaid, the geriatric nurse who looks after one’s elderly grandparents, the visiting mailman, and the occasional handyman or repairman. But there is another form of *Heimarbeit* that we can envisage as being a source of Actual Arbeit. I am referring to the concept of the “Cottage Industries,” the idea of using the Household itself as part of someone’s own Profession or even Vocation. The formal taxonomy of all Cottage Industries at the

Household is known as the “Putting-Out System.” It gets its name from the fact that somebody at the Household is manufacturing goods intended for later sale at a marketplace (or for our purposes, the Tournament). And this is even where the topics of Cooperatives and Small Businesses apply.

Thanks to the State of Total Mobilization, it can be argued that even though the Industrial Revolution has displaced the traditional variants of the Putting-Out System, a handful of Cottage Industries can still be established with some investments from the Council State. Genuine Heimarbeit does not have to involve basketweaving or sewing and knitting. The technological developments that came in the wake of the Death of Bretton Woods have provided newfound Intents for Heimarbeit to become recognized as Actual Arbeit. Similarly, other opportunities can be presented where Heimarbeit is capable of becoming the more lucrative Digital Arbeit. The rising prevalence of Digital Arbeit has become apparent since the dawn of the 21st century and will continue to be relevant for the foreseeable future.

A person can work from home with a personal computer (PC) to create an array of products intended for the National Intranet. Literature, Music, Movies, Video Games, Websites and Blogs, Livestreams, Smartphone Apps, eCommerce, Cyberdefense and Cyberweapons, Bots and Algorithms, and more are all valid ways where *Heimarbeit* becomes Digital Arbeit. Some indie media productions uploaded to a video-streaming website and the sale of downloadable copies are both decent opportunities for Heimarbeit.

For those who have the technical aptitude and the patience to learn how to code, computer programming and software development are legitimate forms of Meaningful Work. The National Intranet is always in need of people who have the dedication to look after the digital infrastructure, test the cyberdefenses against foreign and domestic malware and cyberattacks, and creating the necessary software for facilitating the Life-Energization Reciprocal Electrification (LERE) Process. Somebody has to ensure that the LERE Process runs smoothly on the National Intranet.

There are some of us who may have the privilege of operating their very own 3D Printer. With the required AutoCAD software, a 3D Printer is capable of turning the digitized objects into physical ones. The countless different things that people have made with 3D Printers are beyond the intended aims of this Entry, however.

In addition to 3D Printers, there may be places around the Household where Actual Arbeit can be made from Heimarbeit. There might be a backyard, a balcony or roof where somebody could grow their own garden. If there is a garage adjacent to the Household, consider converting it into a special type of Small Business called the “Workshop.” Having a Workshop around for an SSE’s Student Body can be an opportunity to build anything that the Student Government might need. There may be dedicated facilities for Workshops, but a simple garage alone may be enough to fulfill small and simple Direct Orders from potential customers.

In later Entries of *The Third Place*, we will be revisiting this particular topic again as they become relevant to the Socialist Student Economy. The SSE has to start somewhere in order to instill important instructive lessons to the Student Body, in addition to opportunities for the more ambitious ones to climb upward to the next Social Rank. For now, these opportunities of contributing Actual Arbeit or Digital Arbeit to the Life-Energy Reserve from the Heimarbeit of one’s Household should be enough for anyone interested in getting creative.

Section Two: Kitchens and Letters



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On “Council States” and “Corporate States”

In *The Third Place* (1st Ed.) as well as *The Work-Standard* (2nd Ed.), every Entry is written from the position that the nation adopting the Work-Standard is not a “Corporate State.” Unlike the Council State, which represents the political system of Pure Socialism, the Corporate State is the political system of most forms of “Corporatism.” Corporatism is the economic ideology that envisages the national economy being organized specifically around a constellation of corporate bodies representing various professional interests.

For most conceptions of Corporatism in the State of Total Mobilization, there is “Organized Labor” and there is the “Business Community,” with the true Corporate State acting as the intermediate. When there is a dispute between Organized Labor and the Business Community, it is in the interests of the Totality that the Corporate State find the best-possible response to resolving the dispute. Sometimes, the Corporate State may support Organized Labor. And in another instance, the Corporate State might decide on favoring the Business Community instead.

There are always two distinct variants of Corporatism that will always be mentioned in any study of the economic ideology, the Social Corporatism of “Tripartism” (alternatively referred to as “Tripartitism”) and the State Corporatism of “Fascism.” It is important to understand that when certain Social-Democrats and Christian Democrats in European Parliamentary Democracies are advocating in favor of Corporatism, they are referring to Tripartism. When actual Fascists are advocating for Corporatism, what they actually mean is State Corporatism. And as far as this Author is concerned, there are two key differences between Tripartism and Fascism’s applications of Corporatism.

In Tripartism, a Parliament acts as the mediator between Organized Labor and the Business Community. This was at one point the arrangement upheld by Social-Democrats and Christian Democrats during the height of Bretton Woods. After the Death of Bretton Woods, Organized Labor began to be supplanted by the Fraction-Reserve Banking System, the financial markets, and the privatized commercial banks. Where Fascism differed was that it made the Corporate State as a political authority higher than that of Organized Labor and the Business Community. There is to be no financial markets and privatized commercial banks, not to mention a Fractional-Reserve Banking System, supplanting the role of Organized Labor.

Those who have read *The Work-Standard* will recall that arguments were posited by this Author, who insisted that America is more far compatible to Pure Socialism than Corporatism. Given the manner in which American Federalism was organized by the Framers of the Constitution and the Federalist Party in particular, the foundational groundwork was already laid for anyone willing to adopt any form of Pure Socialism at the Federal government. Even now, I remained adamantly convinced that Alexander Hamilton was the one who laid those foundations, and there clues in *The Federalist Papers* where he was wondering whether Corporatism has any place in the American Way of Life.

When he was not writing about Federal economic and taxation policies, Hamilton sought to posit the obscure question of whether any Federalist conception of America should be a Council State or a Corporate State. If the old Federalist Party did lay the foundations for these United States to turn the Federal government into a Council State, then the question of why the alternate route of Corporatism was rejected. In *The Federalist Papers*, the subject of Corporatism was discussed in relation to the broader context of taxation policy in Federalist Paper No. 35 (“The Same Subject

Continued Concerning the General Power of Taxation”). Hamilton addressed the proposal of the Federal government adopting Corporatism in response to the Anti-Federalists, whom they believed that the number of Representatives in the House of Representatives would not be enough to delegate in the interests of all Professions and Social Ranks. The Anti-Federalists believed that applying Corporatist principles to the Federal government would enable the House of Representatives to have to promote “Class Collaboration” because all Professions and Social Ranks will be accounted for among all constituents.

Hamilton’s discussion of Corporatism in Federalist Paper No. 35 reads as follows:

“One which, if we may judge from the frequency of its repetition, seems most to be relied on, is, that the House of Representatives is not sufficiently numerous for the reception of all the different classes of citizens, in order to combine the interests and feelings of every part of the community, and to produce a due sympathy between the representative body and its constituents. This argument presents itself under a very specious and seducing form; and is well calculated to lay hold of the prejudices of those to whom it is addressed. But when we come to dissect it with attention, it will appear to be made up of nothing but fair-sounding words. The object it seems to aim at is, in the first place, impracticable, and in the sense in which it is contended for, is unnecessary. I reserve for another place the discussion of the question which relates to the sufficiency of the representative body in respect to numbers, and shall content myself with examining here the particular use which has been made of a contrary supposition, in reference to the immediate subject of our inquiries.”

What Hamilton genuinely thought about Corporatism was that it was a far-fetched promise that sounded too good to be true. In his own words, he felt that it was unrealistic and impractical for any serious application by the Federal government. For unlike the Council State, in a Corporate State, everyone from the different Professions and Social Ranks are expected to achieve “Class Collaboration.” Class Collaboration was the very thing that made Corporatism an economic ideology distinct from that of Capitalism and Socialism. Everyone from every Profession and Social Rank are expected to vote in the interests of their own Profession or Social Rank, as if there can be no compromise or dissent among all members whatsoever.

But what happens if certain members decide to dissent against their own Profession or Social Rank and decide to support others from another Profession or Social Rank? What then becomes of Class Collaboration when there is a real and genuine division between different Professions and Social Ranks? What can be said about those who decide to go against the interests of their own Profession and Social Rank and decide supporting those from another Profession and Social Rank?

“The idea of an actual representation of all classes of the people, by persons of each class, is altogether visionary. Unless it were expressly provided in the Constitution, that each different occupation should send one or more members, the thing would never take place in practice. Mechanics and manufacturers will always be inclined, with few exceptions, to give their votes to merchants, in preference to persons of their own professions or trades. Those discerning citizens are well aware that the mechanic and manufacturing arts furnish the materials of mercantile enterprise and industry. Many of them, indeed, are immediately connected with the operations of commerce. They know that the merchant is their natural patron and friend; and they are aware, that however great the confidence they may justly feel in their own good sense, their interests can be more

effectually promoted by the merchant than by themselves. They are sensible that their habits in life have not been such as to give them those acquired endowments, without which, in a deliberative assembly, the greatest natural abilities are for the most part useless; and that the influence and weight, and superior acquirements of the merchants render them more equal to a contest with any spirit which might happen to infuse itself into the public councils, unfriendly to the manufacturing and trading interests. *These considerations, and many others that might be mentioned prove, and experience confirms it, that artisans and manufacturers will commonly be disposed to bestow their votes upon merchants and those whom they recommend. We must therefore consider merchants as the natural representatives of all these classes of the community.*

Hamilton thought that the different Professions and Social Ranks needed somebody else to delegate at the behest of them from a much higher level of political authority. In the context of the Federal government, he was expecting that there would be a group of people determined to go beyond the special interests of different Professions and Social Ranks and delegate on behalf of the Totality at the House of Representatives. The best possible candidates of his time were the “landholders” (those with Property), “merchants” (those from the different Economic Sectors of the US economy), and the “learned professions” (namely, the lawyers). He thought that they would try to become the most neutral and least conflicted, making them the most likely to govern in the interests of the Totality outside of the House of Representatives. But even then, Hamilton still had his own doubts about these three groups:

“But where is the danger that the interests and feelings of the different classes of citizens will not be understood or attended to by these three descriptions of men?

Will not the landholder know and feel whatever will promote or insure the interest of landed property? And will he not, from his own interest in that species of property, be sufficiently prone to resist every attempt to prejudice or encumber it?

Will not the merchant understand and be disposed to cultivate, as far as may be proper, the interests of the mechanic and manufacturing arts, to which his commerce is so nearly allied?

Will not the man of the learned profession, who will feel a neutrality to the rivalships between the different branches of industry, be likely to prove an impartial arbiter between them, ready to promote either, so far as it shall appear to him conducive to the general interests of the society?”

One has to wonder whether Hamilton, when writing Federalist Paper No. 35, was counting on the American people as a Totality to transcend the petty differences of their own Professions and Social Ranks and to seek Solidarity as Americans first and foremost. Under the Work-Standard, the notion of “Class,” of basing people’s status in a nation around how much Kapital they have, will be superseded by the idea of basing people’s status on how much Arbeit they did. The distinction between the Social Ranks is reflected not on the basis of wealth in service to the Self but solely on that of achievement in service to the Totality.

“There is no part of the administration of government that requires extensive information and a thorough knowledge of the principles of political economy, so much as the business of taxation. The man who understands those principles best will be least likely to resort to

oppressive expedients, or sacrifice any particular class of citizens to the procurement of revenue. It might be demonstrated that the most productive system of finance will always be the least burdensome. There can be no doubt that in order to a judicious exercise of the power of taxation, it is necessary that the person in whose hands it should be acquainted with the general genius, habits, and modes of thinking of the people at large, and with the resources of the country. And this is all that can be reasonably meant by a knowledge of the interests and feelings of the people. In any other sense the proposition has either no meaning, or an absurd one. And in that sense let every considerate citizen judge for himself where the requisite qualification is most likely to be found.”

The question that deserves to be asked with regard to Corporate States should be the political-economic governance of different Professions and Social Ranks within any conception of Corporatist economy. Does everyone from every Profession and Social Rank tend to vote favorably of their own Profession or Social Rank? Is it impossible for people from the same Profession and Social Rank to instead to support people from another Profession or Social Rank? Would Class Collaboration fall apart if the people from a particular Profession and Social Rank are divided over any given issue affecting the Totality?

Mass Advertising and Mass Media Applications

We turn our attention now to the question of mass advertising and the role of mass media. Back in *The Work-Standard* (2nd Ed.), I had maintained across a few relevant Entries about the need to minimize the presence of mass advertising within economic life. The methodology may have changed due to growing technological sophistication, but the aims have remained more or less the same in the century since mass advertising became feasible vis-à-vis the advent of mass communications. The goal of a conventional advertisement has been to inform the observer about the existence of a new product on sale and to convince them into buying it. What I was advocating in *The Work-Standard* was something different from the mundane. Advertising under the Work-Standard should place greater emphasis on providing contextual references about the product and the ways in which somebody can interact with it. In essence, make it look less like a sales pitch and more like a way of conveying information about something that may become relevant again in the future. Ideally, the presentation should be instructive yet succinct, entertaining yet impactful.

However, it would be remiss on this Author's part to neglect mentioning the ways in which mass advertising was accompanied by mass media insofar as the latter was also a product of mass communications. A century earlier, it was common to encounter a few grand narratives from newscasters, whether "State Media" or what should be appropriately called "Commercial Media." Where *State Media* is able to receive government funding at the expense of sometimes having to peddle, *Commercial Media* relies on its appeal for ratings in order to receive sponsorships from commercial advertisers. Both share the same characteristics of broadcasting the same content across a given area and both depend on funding from external sources. The question of funding is also where the distinction between advertisements and propaganda blurs, and this is related to the monological transmission of information employed by traditional media prior to the World Wide Web (WWW). From newspapers and radio to television and telecommunications, everyone on the receiving end gets the same content within the intended area of operation.

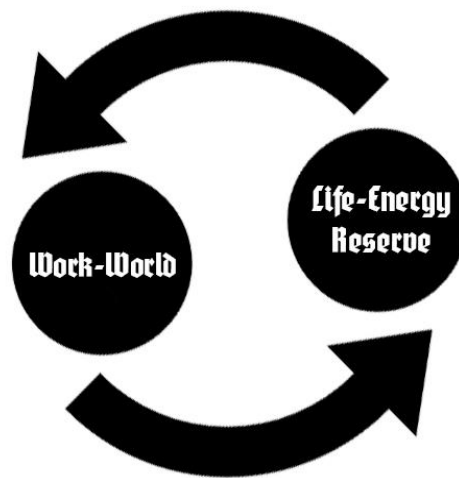
The two empirical case studies introduced back in the Introduction, the Kitchen Debate and the story of Samantha Smith, were made possible by mass communications applications. The former demonstrated the capability of transmitting live television recordings in color to an intended audience. That capability can be buttressed by translations and subtitles, allowing foreign audiences to be up to speed with their domestic counterparts. The latter involved a prepubescent child who went from being obscure to becoming somebody well-known among average people and political figures in the US and the Soviet Union during the early 1980s. Thanks to mass communications, anyone with an appealing personality or a talent is capable of gaining a following and become recognized for their actions.

It should be noted that both case studies predated the 1990s, back when the World Wide Web (WWW) was still a conceptual design to Tim Berners-Lee, and only universities and governments had access to its antecedents. Only after the 1990s did the role of mass advertising and mass media began to change in response to the WWW, as the WWW would later facilitate the advent of "Social Media." Rather than a monological transmission of information, *Social Media* allowed the target audience to engage with the original sender and send them their personal responses to the content. The audience may be expected to receive some form of reception from the sender, whether directly or indirectly. In either case, *Social Media* has set the precedent in which media applications can be personalized to suit an individual observer.

The implications of *Social Media* are major in relation to the two empirical case studies. It is now easier for anyone to develop an overnight personality and a following from an engaged audience, something that was not possible in the late 1950s or the early 1980s. Yet at the same time, mass advertisers have had to readjust themselves to the implications of *Social Media* that raise important questions about personal information in the digital realm. Their efforts have succeeded in personalizing advertisements to suit an observer's personal preferences based on information gathered about that observer. On *Social Media*, whatever someone says, writes, or does something, it leaves a lasting impression on whoever happens to encounter it. The reverse is true for the observers themselves, whose web searches and preferences can be used by advertisers to create personalized advertisements sourced from their own personal information.

If the fundamental problem of State Media and Commercial Media steams from its funding, the problem for Social Media is related to its personalizing. Both problems reveal a challenge that says a lot more about how the Self interacts with the Totality and how both transmit information through written, pictorial, verbal, or audiovisual means. Put another way, I am talking about the flow of information circulating between the State, the Totality, and the Self. But in this context, I am not necessarily referring to the freedom of expression or the role of censorship. Instead, I am referring to something else with implications for the Socialist Nation's National Intranet, Council State, VCS Economy, and SSE. When we discuss the role of mass media and mass advertising in another Entry in this treatise, I will refer back to these three questions and conclusions posited below.

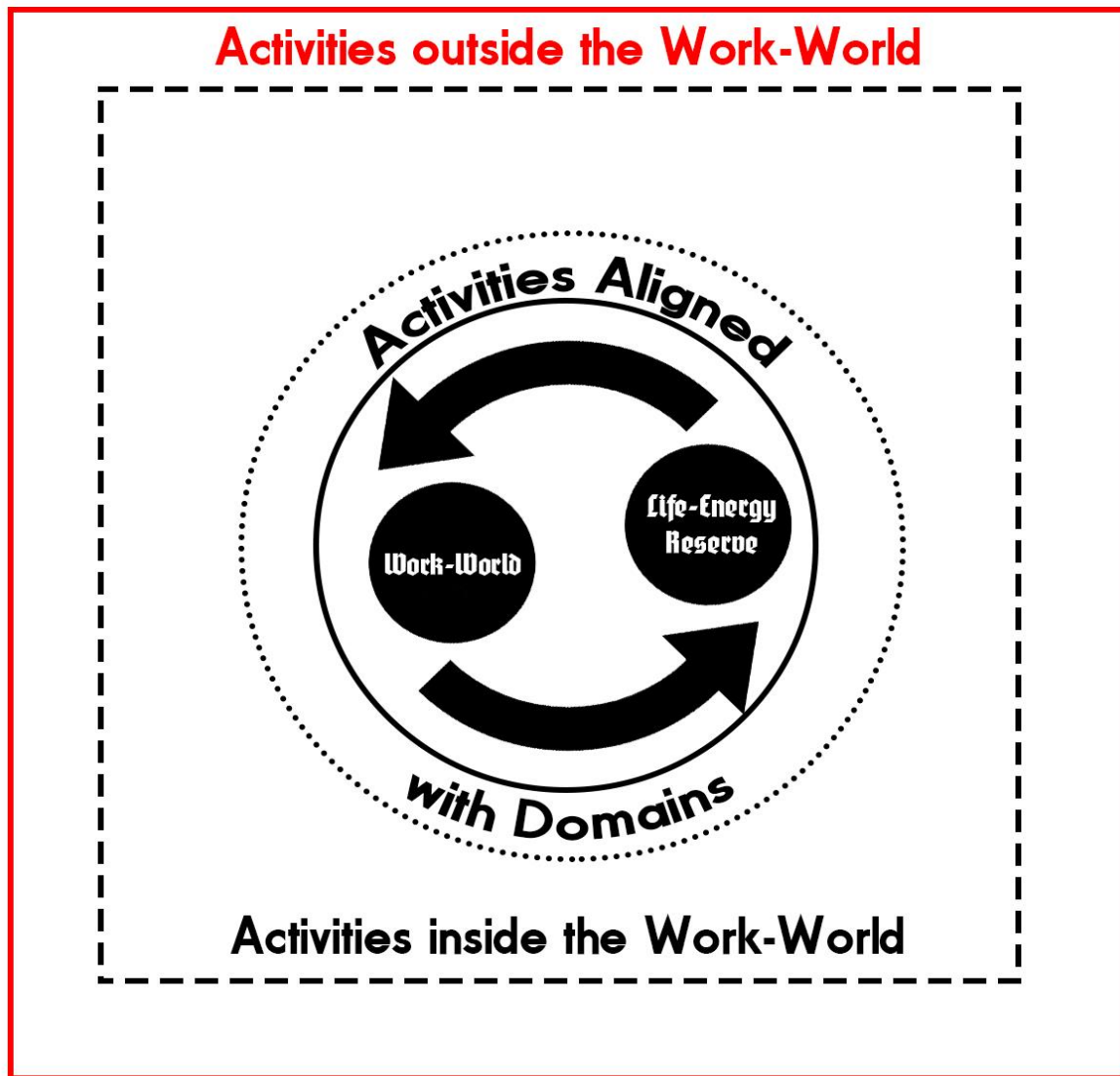
Where do we expect to find all the key distinctions in any content created by the Self, the Totality, or the State? In Production for *Dasein*, there is in fact a fine line separating the Authenticity and Inauthenticity of mass media and mass advertising. For the Self, their media needs to reflect their personality and their personal style. For the Totality, it has to reflect the characteristics of its many different members. And for the State, it has to reflect the national culture, tradition, customs and social norms that bind the Self to the Totality.



Work-World Compatibility Symbol

How is the process of creating content by all three relate to Arbeit and Geld? Here, the legal concept of the "Work-World," the broad range of different activities compatible with the LER Process, seeks to define the "Domains," activities already known to be applicable to the LER

Process, from an array of non-economic and non-financial activities. Anything contributing *Arbeit* and generating *Geld* for the Life-Energy Reserve has its own *Domain*. Anything not creating *Arbeit* and *Geld* does not have a *Domain* because it is considered to not have any real *Value*.



*Author's Diagram of the broader Work-World, a given Domain
and how it enables Compatibility with the LER Process*

Why is State Media not the only form of mass media within the broader *Domain* for mass communications applications? The State cannot be the sole creator; the Totality and the Self are just as capable of creating *Arbeit* and *Geld* from their own content. This entails the need for a standardized system of rules and regulations to set the parameters for all media disseminated. There are certain qualifications that has to be met before they can be added to the *Domain* of mass communications applications.

I have yet to unveil the new terminology to describe the types of media created by the Totality and Self. The significance of the terminology has much to do with of the SSE and its form of media, something that has to be discussed in another Entry in *The Third Place*.

Workshops

Most Households in the Western world are spacious enough to include an area that can be converted into a “**Workshop**.” The *Workshop*’s location could be inside the garage, basement, or a shed. It might even be a few rooms, or an entire building designed to facilitate the manufacture of finished goods. For the purposes of the SSE, the Student Government should know that the *Workshops* of the Student Body are designed to function as their way of “getting their foot into the door” of the VCS Economy’s Manufacturing Sector. It may be simple and rudimentary compared to the larger manufactories of the VCS Economy, but the Student Body has to start somewhere.

Given the smaller size of an average *Workshop*, it is to be expected that although the Work-Productivity (WP) will nowhere be as high as the WP of actual manufactories, the Quality of Arbeit is still good enough to warrant further investment. This comes at a period after the Death of Bretton Woods where the days of entire cities hosting huge industrial parks are becoming distant memories thanks to Globalization and Automation. And back in *The Work-Standard* (2nd Ed.), this Author has sought to find ways of revitalizing the American Rust Belt, some of which did involve a combination of Federal-State investments from the Federal and State governments. To buttress the conclusions of that endeavor, allow me to mention that the *Workshops* of an SSE are another way method of revitalizing the known Rust Belt of any Western nation other than the US.

Roles and Functions

A *Workshop* is ideal for tinkering and developing prototypes as a proof of concept, the Scale and Scope of its economic activities allowing for small, limited production runs. This can allow a potential craftsman to build some artisan wares which are characteristic of their own handiwork. If they have enough manpower, they might be able to create some more finished goods. Alternatively, the *Workshop* may decide to have a larger manufactory produce the parts for them so the craftsmen at the *Workshop* can assemble them. The *Workshop* can also facilitate repairs and tuning as well as sell modifications distinguishable from the stock factory models.

The operation of a Workshop could be coordinated with the efforts of a Small Business and Cooperative as part of an affiliated Guild. The Cooperatives might produce the Equipmentalities that are needed by the Workshops, creating finished goods out of the Equipmentalities and hauling them to Small Businesses where it will be sold for Actual Geld. With enough creativity, leadership and technical know-how, an entire logistical supply chain could be erected by the Student Body to create a steady stream of Arbeit and Geld from the production process.

Moreover, the *Workshop* could operate as its own Small Business and still be affiliated with their Guild. The craftsman creates their handmade artisan crafts and sell them at their Small Business. Since the *Workshop* and the Small Business are generally considered to be two separate economic organizations under the Reciprocal Theory of Value (RTV), whoever owns both will be able to create two separate sources of Arbeit and Geld within the same length of *Zeit* (Time).

Due to the fact that the *Workshop* can constitute as its own Small Business, it should not come as a surprise that the conclusions established regarding Small Businesses back in Section One are applicable here as well. In essence, the *Workshop* is what allows some Small Businesses to be able to operate in the Manufacturing and Services Sectors as well as conduct Life-Energy Charging (LEC) like the Cooperatives. That enables the *Workshop* to take on special orders which cannot otherwise be readily filled by larger manufacturers. It can even be able to sell its finished products

on the National Intranet as part of the Digital Sector through eCommerce websites. Should that prove to be the case, the Workshop can be expected to create Digital Arbeit and Digital Geld. These capabilities are enhanced further if the Workshop is attached to a Small Business and creating two different sources of Actual Arbeit and Actual Geld.

Additionally, if the Workshop is of sufficient size and have the prerequisite production capabilities, it might be in the position to create Military Arbeit and Military Geld. In this context, the *Workshop* is capable of manufacturing special matériel intended for niche combat roles or to be deployed by the reserves of the armed forces. One good example is the ability of a *Workshop* to be servicing and repairing a potentially cheaper alternative to the “Main Battle Tank (MBT),” the “Miniature Armored Fighting Vehicle (MAFV).” Aside from providing maintenance of MAFVs and other military vehicles, the Workshop is also the best economic organization to manufacture MAFVs or perform conversions of their civilian equivalent, the “Miniature Automated Tractor Vehicle (MATV),” into military-grade variants. Should that be the case, the craftsmen of the Workshop will be accompanied by a “Miniature Automated Repair Vehicle (MARV).”

The key takeaway from *Workshops* is their flexibility in performing a variety of intended roles and functions within Production for *Dasein*. The flexibility is complimented by the fact that it can easily convert its production capabilities toward other purposes beyond their original functions, something that would a longer period of *Zeit* for the regular manufactories of the VCS Economy’s Manufacturing Sector. A single *Workshop* could be attached to a Small Business as part of the Services Sector, offer its wares on an eCommerce website in the National Intranet for the Digital Sector. That flexibility is what also enables the SSE to be capable of creating additional sources of Actual Arbeit and Actual Geld, Digital Arbeit and Digital Geld, and Military Arbeit and Military Geld. Those who are training to become future Economic Planners and Inspectors will be able to apply their education and training in actual practice as part of MTEP (Mission-Type Economic Planning). These traits should give them the opportunities they need to gain valuable experience.

Operation of Workshops in Guilds

In spite of these inherent advantages, the Student Government should realize that the capabilities of *Workshops* are only possible because they are relying on the rest of the SSE for its economic livelihood. If something were to happen to the other Small Businesses and Cooperatives, the *Workshops* will grind to a halt. It is because of this particular Implicit Intent that it would be best that the Workshops, like the Small Businesses and Cooperatives, be organized as part of a Guild. Their smaller size and production capabilities limit them to the status of PDEs, POEs, and NSEs. Similarly, the *Workshops* will also need larger Enterprises controlled by the SSE to reap full extent of their aforementioned benefits.

There are two other Enterprises which are of strategic importance for the logistical supply chain of the SSE. Those are the “Department Store” and the “Supermarket.” Note that not all *Department Stores* and *Supermarkets* will be operating under the overview of the Student Government. For the ones which are overseen by the Student Government, its Economic Planners and Inspectors in training should consider having the Workshops manufacture special products to be sold at the *Department Stores* and *Supermarkets*. These items will be exclusive to those which are attached to the Student Government’s SSE, so they will not be found among the *Department Stores* and *Supermarkets* in the regular VCS Economy. The rest of the *Workshop*’s Guild should do their parts to ensure that their own activities will support the activities of the *Workshop*.

The Explicit Intent here is to provide the *Workshops* with two additional areas where their wares can be sold. Special Work-Plans, preferably those of the Four-Year variety, will need to be arranged with the Kontor (Financial Office) to harness the potential of the *Workshop* with those kinds of Enterprises. That should be enough to allow the participating *Workshops* to promote the skills and talents of their craftsmen because Department Stores and Supermarkets cater to customers outside of the SSE, namely the Totality of the Socialist Nation.

Another Explicit Intent worth mentioning involves the Workshop obtaining its Equipmentalities in addition to those sent from the Kontor. The Student Government should consider looking into operating other Enterprises devoted to processing anything that never got sold at the *Department Stores* and *Supermarkets* and breaking them down into new Equipmentalities. Another set of Enterprises could also be established where the resale of heirloom or rare specialty items produced by the *Workshops* can be arranged in advance. These two Enterprises are referred to as the “Second-Hand Store” and the “Antique Store,” both of which supplement the logistical supply chains of the SSE.

All four of these Enterprises will be discussed over the course of three Entries within Section Two. Their own roles and functions are to be further elaborated and explored in comprehensive detail to demonstrate how they fit in with the activities of the Cooperatives, Small Businesses, and the Workshops. The overarching aim is to describe how they are integral parts of the educational curricula of those training to become Economic Planners and Inspectors, not to mention an extended discussion about any “Household Appliances” which are created by Workshops and sold at the Department Stores and Supermarkets. Everything else will be discussed later on in their own Entries as they become relevant.

Department Stores

When one wanted to buy something, they usually visit the shop selling a particular group of related items. For clothing, that meant going to the tailor. For shoes, that was a visit to the cobbler. The Small Businesses discussed back in Section One can serve that role, but as stated earlier, the role of Small Businesses in Production for *Dasein* is to fulfill special orders that require some degree of customization and specialization.

For larger Enterprises, including those manufacturing all kinds of apparel, their finished goods will be transported to the “Department Store,” where they will be sold to regular customers. The best way to conceptualize a *Department Store* without ever visiting one is to envisage several smaller shops consolidated into one large Enterprise, like an NSE (National-Socialized Enterprise) or an SOE (State-Owned Enterprise). Thus, instead of a number of scattered and seemingly disparate shops offering a specific line of items, the *Department Store* is designed to combine convenience with a larger range of finished goods. It is great for facilitating larger numbers of customers than most Small Businesses and most goods for sale do not require any customer to be assisted by an accompanying salesman.

Are Department Stores becoming irrelevant?

The obvious downsides of most *Department Stores* are related to their costs. Since *Department Stores* tend to be expensive to operate at any given timeframe, Prices for finished goods are expected to be higher compared to Small Businesses. This makes them ill-suited for those who are interested in saving their Geld. The disadvantages are even more obvious in the other two Modes of Production, Production for *Profit* and Production for *Utility*.

The most well-known Department Stores in the Western world have been American, their presence almost synonymous with the American city and shopping mall. In the decades following the Death of Bretton Woods, US Department Stores have found themselves struggling to recover their positions between the first and second Modes of Production.

- Production for *Profit* deemed them as being impractical due to their reduced ability to generate Kapital due to tending to create more Schuld. It is more likely to expect a *Department Store* to have a higher Quantity of Schuld than a higher Quantity of Kapital. The hegemony of the Department Store waned by the 1980s as “Discount Stores,” whose finished goods are only given lower Prices in part because of their own logistical supply chains. A combination of bulk purchasing for items and better logistics allowed them to gnaw away at the influence of Department Stores.
- As for Production for *Utility*, the rise of the World Wide Web (WWW) during the 1990s has displaced Department Stores thanks to the affordability and convenience of eCommerce services. These factors, together with the concurring rise of Supermarket chains, have forced Department Stores into the brink of near extinction. The Utility afforded by eCommerce has made it practically impossible for most Department Stores to operate under normal Liberal Capitalist conditions. Therefore, it is not surprising to learn that whenever there is a major economic crisis, as evidenced by the Great Recession or the Coronavirus Pandemic, some Department Stores are forced to reduce its manpower or else shutter its doors.

What enabled the hegemony of Department Stores to become so prevalent during the height of Bretton Woods? There are two important factors which were at play around this period. First, after 1945, a large portion of the US population began moving away from the major cities and toward the newly emerging “Suburbia.” Situated between the urban cities and the surrounding rural countryside, *Suburbia* provided those who moved with their own home and plot of land. In response to that trend, Department Stores have had to travel with them, establishing new branches away from the cities. The shopping mall proved essential in facilitating the transfer, ensuring that no one had to travel back to the cities just to buy what they need.

Furthermore, the growing inability of *Department Stores* to adapt to eCommerce has led to problems for those who are manufacturing and supplying goods for the *Department Stores*. Once the *Department Stores* are gone, these manufacturers and suppliers will be forced to find new partners who are willing to keep them afloat. Not all of them can be expected to work alongside the Small Businesses, which are not accustomed to filling large orders like the Department Stores, nor they can be expected to immediately adjust to eCommerce, which have their own suppliers or else are facilitating resales. Everything points to a future breakdown in the Retail Industries of the Services Sector, an event that has not yet happened but has remained anticipated since the 1990s.

Another Purpose for the Department Stores?

If the future seems bleak for Department Stores under Production for *Profit* or Production for *Utility*, then their fate under Production for *Dasein* is bound to be different. The Work-Standard can give them a chance to redeem themselves, in addition to providing them with a newfound purpose in the livelihoods of young people. The Socialist Student Economy (SSE) of the Socialist Nation needs facilities for the Student Body of secondary schools and university to obtain experience and opportunities to practice MTEP (Mission-Type Economic Planning). The latter is more so important for those interested in becoming Economic Planners and Accountants, Inspectors and State Commissars, Central Planners and Superintendents. If the Department Stores are willing to work with the Student Government of the SSE, they might be able to withstand the technological disturbances that were introduced by the National Intranet (and by extension, the International Internet). Those which are not interested are more than welcome to stay in the regular VCS Economy.

Speaking of the National Intranet, the Ministry of Science and Technology has control over the affairs of the National Intranet itself. Its debilitating effects on the Department Stores will be minimized by a strategic *Transvaluation of All Arbeit*. The Explicit Intent of this *Transvaluation* is to have the Prices of goods and services sold on the National Intranet to be higher than those which were sold offline. The sheer convenience of buying from the National Intranet needs to be balanced with having to buy something of similar or comparable Value elsewhere. If there are distinguishable roles for Small Businesses, there should also be similar ones for the National Intranet as well. And for those who are concerned about the fate of eCommerce, the Digital Arbeit and Digital Geld created by the National Intranet alone will compensate for the *Transvaluation*.

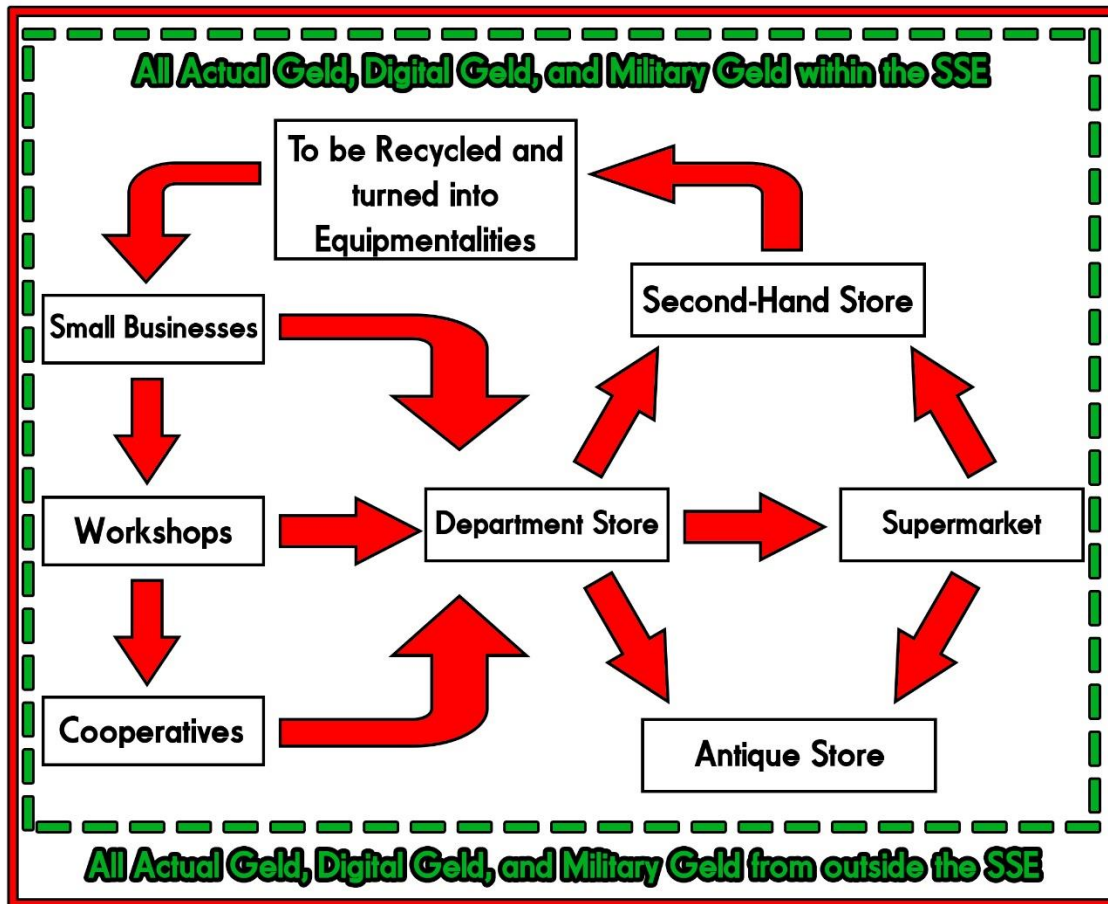
By having the Department Stores operate under the immediate purview of the Student Government (as opposed to the Council State), the SSE will be able to obtain additional sources of Arbeit and Geld beyond those created by the teachers and faculty of the national educational system. The Actual Arbeit will come from the operation of Department Stores, whereas the Actual Geld stems from the transactional sales. The recommended type of economic organization suitable

Department Stores is the NSE, essentially allowing the Student Government to split control of the Department Stores between the Student Body and the actual property owners themselves. Given these arrangements, the Department Stores will be ready for the prospective Economic Planners and Inspectors to apply their classroom instruction of MTEP in Real World applications. Everyone else who works in the Department Store themselves will be compensated with a Fief from the Kontor (Financial Office) and their own Paygrade from the Council State.

For the Students striving to become Economic Planners and Inspectors, there is a neat trick that they might be willing to try out with Department Stores. Consider making lucrative deals with Small Businesses to manufacture exclusive local products that cannot otherwise be made elsewhere in the Socialist Nation. Collaborate with the rest of the Student Body at the *Workshops*, the ones who build their own electronics and appliances, help them with the patents and striking agreements with manufacturers to produce them en masse. Then have the Department Stores facilitate the sale of items that can be built-to-order according to their specifications and delivered to the customer's mailing address. Doing so will provide another logistical chain beyond the manufacturers and suppliers that are already in operation, not to mention another source of Actual Arbeit and Actual Geld.

The arrangements themselves are capable of laying the foundations of an appropriate replacement for the shopping mall. That would have to be the eponymous “***Third Place***,” whose specifications and functions are still being defined as of this Entry. In the meantime, there is another Enterprise that also deserve to be brought under the overview of the Student Government. I am of course referring to the “***Supermarkets***,” which come with their own set of challenges to the SSE. In the next Entry, we will be covering the background on Supermarkets and how they are meant to operate in the three Modes of Production.

Supermarkets



This is the Author's diagram of how Arbeit and Geld are created by the SSE. In addition to the Geld generated from its own activities, the SSE also receives Geld from the VCS Economy, the Reciprocal-Reserve Banking System (vis-à-vis Work-Tenures), the Council State and National Intranet. A similar set of dynamics will also be expected to occur among the other four, wherein they will be receiving Geld through transactional sales with the SSE.

Why most American Grocery Stores are Supermarkets

Before I proceed any further, it should be mentioned that the American conceptual understanding of “Supermarkets” is different from it is defined elsewhere. The vast majority of American-style grocery stores are in actuality *Supermarkets* in both form and practice. An average American grocery store can be expected to sell far more than the usual array of food items. Notable examples may include, but not limited to, a pharmacy that can filling prescriptions and over the counter medication, an aisle containing some cleaning supplies, another aisle for books and magazines, a small restaurant kiosk like a Starbucks, a counter selling tobacco and lottery tickets, and a section for domestic and imported alcoholic beverages. There may be other things that could be sold, but these are usually the ones that tend to stand out the most.

In America, the distinction between grocery store and *Supermarket* does not exist. This deters the prevalence of any local independent grocers who cater to the surrounding residential area. By

contrast, most grocery stores outside the US are only expected to sell foodstuffs. People visit the grocery store for that specific Intent, searching for everything else in another store. Larger cities can be expected to have a multitude of independent local grocers, although it is possible for there to be Supermarket chains capable of displacing them.

What has caused the concept of the *Supermarket* to displace the independent grocery store as a Small Business in itself? The history of the *Supermarket* contains a few hints, not to mention why *Supermarkets* in America have become synonymous with grocery stores.

The first Supermarket in the world opened its doors in Memphis, Tennessee exactly one-hundred six years ago on September 11, 1916. The “Piggly Wiggly” was founded by Clarence Saunders as a thought experiment derived from his experiences with handling livestock. The thought experiment itself revolved around introducing a “Self-Service” conception of the grocery store, which in his day was predominantly “Full-Service.” The Self-Service was a revolutionary concept, its significance made apparent when one realizes how it is so different from the *Full-Service* model.

A traditional *Full-Service* grocery store will have all of its products behind the counter. The customer would have a grocery list of items to a standing clerk, who would then read the list and grab the items from the shelves. Once the items were in a shopping bag, the customer pays the clerk and leaves the store. The *Self-Service* model involves having everything on aisles of shelves for the customers. Customers visit the store, take what they need from the shelves, and buy them at a self-service checkout lane. The clerk will instead be standing behind a cash register, who will bag the items and tell the customer the Price.

What made the *Full-Service* model distinct from the *Self-Service* one is that the former turned the grocer into a professional salesman, who needed to be able to know what the customer was looking for as soon as they arrived. Since the transactional sale was slow and time consuming, it provided opportunities for some social interactions between the grocer and the customer. *Self-Service* made the idea of grocer as professional salesman redundant, allowing customers to make their own decisions. Due to this, advertisers have had to find ways to make different products stand out on the shelves and inviting the customer to buy them. When the Piggly Wiggly, a lot of the trends associated with American *Supermarkets* were introduced by Saunders, such as putting candies at the checkout, having items on the shelves with labeled Prices, and providing customers with shopping baskets. All of these practices have become commonplace in *Supermarkets*, and it is likely that certain aspects were copied in other countries vis-à-vis their own domestic chains.

Full-Service or Self-Service?

One has to wonder whether if there is any chance for a partial revival of the *Full-Service* model, especially in the context of *Supermarkets*. When Clarence Saunders came up with the *Self-Service* concept and later founded Piggly Wiggly, he developed his thought experiment from when he observed pigs racing to a trough while looking outside the window of a train. He committed that specific image to heart when he devised the *Self-Service* model. In fact, this image in the name of the Piggly Wiggly itself. This would not have been a terrible thought, if it were not for the fact that the *Self-Service* model is particularly vulnerable to shoplifting. All kinds of security measures will need to be installed in order to deter shoplifters.

But that is not to suggest that a *Full-Service* model is superior to the *Self-Service* one here. While it is true that shoplifting will be deterred, the same cannot be said for armed robbery, however. Of

course, just how often does armed robbery occur at a “Full-Service Supermarket,” especially in a world where most Supermarkets rely on the *Self-Service* model?

There is another disadvantage with the *Full-Service* model. Since it relies more on the grocer acting as both register clerk and professional salesman, the Quality of Arbeit will expected to be higher than that of the *Self-Service* model. The possibility is there for lower *Work-Productivity* (WP) due to grocers having to spend more *Zeit* (Time) on a single customer, which might prevent them from contributing too much Arbeit (by serving an individual customer) or generating too little Geld (by completing the transactional sale).

As for the *Self-Service* model, it too has its own disadvantage. Given that there are fewer constraints on the *Zeit* of the customers, one could expect a lot of customers visiting the Supermarket at once. That might sound great until the Work-Intensity (WI) starts rising faster than usual, causing the Quality of Arbeit to deteriorate. The Quality of Arbeit may be low, but the Quality of Geld could become higher due to a larger Frequency of customers.

The problems of both models are made obvious by the Work Theory of Money (WTM). In the *Full-Service* model, the Quality of Arbeit is too high and the Quality of Geld is too low. Meanwhile, in the *Self-Service* model, the Quality of Arbeit is too low and the Quality of Geld is too high. Neither are Sustainable insofar as the Full-Service mode is at greater risk of raising the Inaction Rate, whereas the Self-Service model will raise the Attrition Rate.

Remember this following chart from earlier back in Section One of *The Third Place* (1st Ed.)?

<i>Transaction</i>	<i>Sustainability Factor</i>	<i>Effects on Price</i>	<i>Effects on Attrition/Inaction</i>
Quality > Frequency	Unsustainable	Falling	Attrition Rate Falls
Quality ≥ Frequency	Sustainable	Falling	 Inaction Rate Rises
Quality = Frequency	Sustainable	Breaking Even	Value = Price
Quality ≤ Frequency	Sustainable	Rising	Attrition Rate Rises
Quality < Frequency	Unsustainable	Rising	 Inaction Rate Falls

Overall, the *Full-Service* model increases the Inaction Rate vis-à-vis a lower WP, while the *Self-Service* model raises the Attrition Rate through a higher WI. Rather than allow the SSE to rely on either model, it would be far better in the interests of the Student Body and their Student Government to implement models more appropriate for the Work-Standard and MTEP (Mission-Type Economic Planning) in particular.

Partial-Service or Auto-Service?

There are two other models which the SSE might try to implement for the Supermarkets that the Student Government will be overseeing alongside the Department Stores. One proposal is a “Partial-Service” model, the other an “Auto-Service” model.

In *Auto-Service*, a Supermarket will employ aspects of Full-Service where the personnel will employ “Miniature Automated Tractor Vehicles (MATVs)” to provide a much needed boost to their WP. There will be entire areas of the Supermarket manned by professional clerks and salesmen. To compensate for the lack of Self-Service, *Auto-Service* will allow any Supermarket

using this model to offer lower Prices and newfound Intents for customers to have their items delivered to them at the parking lot or sent to their Household. Personnel inside the Supermarket will retrieve the items requested by the customer, place them in a storage unit of a pre-programmed MATV, and have the MATV roll out of the Supermarket for the customer to pick up the items and put them into the trunk of their car. Alternatively, the MATV could be sent outside to travel to the address of the customer, where it will be delivering the items to their front door.

In *Partial-Service*, a Supermarket has aspects of Self-Service where the personnel will find ways to lower their WI. Accompanying the checkout lanes are a number of self-service checkout devices which will allow the customer to bag the items themselves. Someone will oversee the self-service checkout lanes while other will continue to man the rest of the lanes. Other personnel will be present at the aisles to keep them stocked, in addition to manning the rest of the Supermarket.

The difference between *Auto-Service* and *Partial-Service* boils down to how the customer conducts themselves and the size and composition of the Supermarket itself. The customer, if they have the *Zeit*, could visit a Partial-Service Supermarket and get whatever they need without ever having to interact with the personnel before reaching the checkout lanes. However, if they are pressed for *Zeit* or would prefer to have their shopping done ahead of *Zeit*, they could have their orders transferred across the National Intranet to the Supermarket through an eCommerce service.

Furthermore, the Arbeit and Geld created by a Supermarket in Production for *Dasein* depends on whether it operates as a Partial-Service or an Auto-Service. Partial-Service will only create Actual Arbeit and Actual Geld and may be relying on the Central Bank's Mechanization Rate to mitigate the effects of its WI on the Attrition Rate. Auto-Service, given the role of MATVs and the National Intranet, will be able to create Digital Arbeit and Digital Geld on top of their Actual Arbeit and Actual Geld to supplement the effects of WP on the Inaction Rate. And unlike the Partial-Service model, the Auto-Service model does not add toward the Central Bank's Mechanization Rate.

Together with Department Stores, Supermarkets will provide the Student Government with opportunities for those training to become Economic Planners and Inspectors to apply what they had learned from classroom instruction. If the Department Stores represent the equivalents of most NSEs, then Supermarkets will function as equivalents to the largest economic organizations, the SOE and the SAEs. And going back to the diagram from the beginning of the Entry, there are two more Enterprises that the SSE might be interested in adding to its sources of Arbeit and Geld. Those two are the "Second-Hand Store" and the "Antique Store," which will be discussed over the course of the next Entry.

Second-Hand and Antique Stores

An interesting trend has been emerging in these United States since the early 2010s. Granted, this trend that I am about to discuss does exist in other Western countries, but nowhere as prevalent as it is in the US. In essence, there has been a growing popularization of shopping at “Second-Hand Stores”—what we might otherwise call ‘Thrift Stores’—among younger and well-to-do customers. No longer is there a stigma about buying what older generations would have perceived as being intended for those who cannot afford clothing from regular apparel stores. Today, Second-Hand Stores are seen by some young people to buy clothes at a lower Price.

In the earlier 20th century, the State of Total Mobilization made its way to the production of everyday clothing. Garment manufacturers realized that they could create larger amounts of clothing and sell them at lower Prices than what was previously possible in the last century. Fashion designers also discovered that because of some newfound production methods, they can establish “fashion trends” in keeping with the seasons of a full year or the years of an entire decade. The result has led to the proliferation of clothing designs and labels whose appearance immediately conjure images of the historical circumstances in which they were made. Unfortunately, the consequence is that because people are forced to keep up with the latest trends, a lot of old, quality clothes have been at risk of ending up at landfills.

For younger generations, namely the “Millennials” and “Generation Z,” shopping for clothes at Second-Hand Store means more than just getting a better bargain. Part of their motivation is related to concerns about the appalling working conditions that occur in the production process of everyday clothing labels in developing countries, the rest being concerns over the environmental impact of letting good clothing go to waste. While these are understandable considerations, one has to wonder about the implications of Second-Hand Stores becoming places to get rid of clothes instead of donating them to others who genuinely need them. It suggests that in Production for *Profit* as well as Production for *Utility*, Second-Hand Stores fulfill a niche role of Kapital Accumulation beyond that of a charitable act. If Second-Hand Stores do not ‘incentivize’ people from buying outdated apparel and selling them at a markup on eCommerce websites in the World Wide Web (WWW), then the new reputation implies important questions about what Totality should be doing with things that they no longer need or want.

What is the significance of the Second-Hand Store in relation to the State of Total Mobilization? Normally, when people think of Second-Hand Stores, they often tend to think of stores selling clothes donated from their previous owners. The usage of the term in this Entry, however, will include similar establishments like vehicle scrapyards, surplus military stores, and pawn shops. The term will also be contrasted with the “Antique Store,” which sells rarer and more expensive items that had once been owned by others. Compared to Second-Hand Stores, one is bound to find things which are more likely to be irreplaceable and priceless valuables. Even though anything can be reproduced in the State of Total Mobilization, Authenticity is what distinguishes something from any mere facsimile.

But based on the economic activities of most Second-Hand Stores, which continue to be predominantly based around the resale of old clothing regardless of this Author’s intentions, another important issue needs to be addressed in relation to this topic. Although it is true that Second-Hand Stores can provide affordable clothes to those in need, I cannot help but ask whether the garments manufacturers themselves should be striving to fulfill that need. The ability to produce good quality apparel at an affordable Price under the Work-Standard will be appreciated

in Value from the creation of Actual Arbeit in the production process itself. It is possible that, in doing so, there would be fewer Intents for fashion designers to create so many fashion trends and creating unwanted waste in the form of an excessive Attrition Rate. And as with any other facet of economic life, minimizing the Attrition Rate will ensure that the Quality of Arbeit remains high since garments manufacturers are expected to gain less from generating Actual Geld.

Reworking the Specifications of both Stores

The next question that needs to be entertained here is whether Second-Hand Stores and Antique Stores could be repurposed and reworked as part of the Work-Standard's Production for *Dasein*. Rather than have Second-Hand Stores be solely devoted for reselling old items, it may be worth considering whether such venues could be integrated into a collection drive for unwanted or unneeded items whose Value will be far more appreciated as raw materials, as Equipmentalities. There is nothing wrong about the Actual Arbeit that comes from scrapping an unwanted item and turning it into something else. The Equipmentalities alone will be well worth the trouble insofar as the returns in Actual Geld will become much higher for the Kontore (Financial Offices). After all, one of the important of the Kontore under the Work-Standard is the creation (or recreation) and allocation (or reallocation) of Equipmentalities.

The implication of Second-Hand Stores becoming primarily devoted to collection drives will help the Antique Stores and all Enterprises that will require the Equipmentalities. For the Antique Stores, they will be in a much better position to assist the Totality in the preservation and restoration of valuables and heirlooms. Special arrangements can be made between Second-Hand Stores and Antique Stores to facilitate the transferring of anything deemed worthy of being resold. Moreover, it will provide the Enterprises involved and their respective Industries with additional ways of disposing waste while at the same time receiving the Equipmentalities that they need. And in Mission-Type Economic Planning (MTEP), the investors of Kontor's "Office III" are the ones overseeing the Arbeit and Geld from Equipmentalities collected at the Second-Hand Stores.

For the Antique Stores in particular, the contributions of Actual Arbeit will be lower than the generations of Actual Geld from transactional sales. This should be obvious, seeing how the bulk of their economic activities is from selling valuables and heirlooms to interested customers. The Antique Stores themselves are not going to be creating new sources of wealth inasmuch as they provide new Intents for certain Small Businesses within different Industries to create Arbeit from the preservation and restoration services required by Antique Stores. And even then, it will not be a constant stream of Arbeit because there will be contexts where some items might be in superior condition compared to others.

Additional Roles of Kontor Office 3

Similar to the State Commissariats of Wages and Prices, the eight Offices of each Kontor operate independently from the Economic Planners who are working alongside each Guild, Enterprise, and Consortium or Industrial Concern. Although the Economic Planners themselves interact with the Kontore on matters concerning their own Legal Duties, everyone who works at the Kontore are dealing more so with the financial instruments and the financial technology aspects of the Work-Standard. As of this Entry, we have just discussed three of them, those being the Fiefs, the Work-Plans and now the Equipmentalities. Office III oversees the Equipmentalities, "Office II" focuses on Work-Plans, and "Office I" presides over the Fiefs.

In addition to the Equipmentalities of raw materials harvested from natural resources and those which were recycled, a Kontor's Office III will also be working with Antique Stores and Museums on what to do with other valuables and heirlooms. There may some items that are of historical importance and should therefore be preserved in an exhibit for future generations as opposed to be kept someplace on a shelf or inside a display case. There might be certain things which are better off being resold to collectors who might have their own ideas beyond keeping said valuables as an interior decoration or conversation piece. But at the same time, there are others which deserve to be reproduced and made more accessible such as out of print books or obscure digital media.

It is in the context of the latter that Office III receives a different purpose beyond that of handling Equipmentalities, be they raw materials harvested from natural resources or recycled from existing items. Another area of interest for Office III concerns reproduction of antique items, especially those which were mass-produced at one point but are now considered rare due to no longer being in production or the original manufacturer has already ceased to exist. In either case, what are the arrangements for discontinued items to be brought back into production by others other than their original manufacturer? Would these be done by Small Businesses or by larger, more established State Enterprises? And under the Reciprocal Theory of Value (RTV) and the Work Theory of Money (WTM), will reproductions depreciate or appreciate the actual Value of the originals, especially those which are more ornate, decorative and unique than their reproduced counterparts?

On Intellectual Property

Intellectual Property is an interesting conception of property rights. The Property in question happens to be derived from somebody's technical knowledge and research designs. Most conventional forms of Intellectual Property are usually "Patents," "Copyrights," "Trademarks," and "Trade Secrets." Some of them were designed by a Self who registered them as their own, while others are the products of developments from specific Enterprises or else their Industries. For the Work-Standard's version of Property, Intellectual Property is one of those concepts that exist within a gray area in the Life-Energization Reciprocity (LER) and Life-Energization Reciprocal Electrification (LERE) Processes.

There are two types of Property under the Work-Standard: "Productive Property" and "Personal Property." *Productive Properties* denote any Property identified as part of a known *Domain* within the *Work-World* that is deemed compatible with the creation of *Arbeit* and *Geld* for the Life-Energy Reserve. The Totality controls them through the State, hence the justification for the five types of basic economic organizations in the VCS Economy (that is, SAEs, SOEs, NSEs, POEs, and PDEs). *Personal Properties*, despite coexisting alongside *Productive Properties*, are not part of any given *Domain* in the *Work-World*, preventing anyone from creating *Arbeit* and *Geld*. This is because the Self controls their *Personal Properties*, rather than the Totality or their State.

But there are of course instances where something can fall somewhere between *Productive Property* and *Personal Property*. The best example is the automobile. An automobile can help somebody create *Arbeit* and *Geld* as a delivery vehicle affiliated with a delivery service, whereas an automobile that somebody owns to commute to the workspace does not create *Arbeit* and *Geld*. Even though both can be considered part of the *Work-World*, only the former is bound to a *Domain* insofar as the delivery service itself is an Enterprise with delivery vehicles. The latter by contrast, because it is not a part of any *Domain*, cannot serve as a tangible source of genuine wealth.

A comparable trend can also be found regarding Intellectual Property, where it fits squarely between *Productive Property* and *Personal Property*. It belongs to the original owner, yet its creation is a source of *Arbeit* from the actual creation and registration, in addition to being a source of *Geld* from selling the "Production Licenses" to anyone interested in purchasing the rights. Besides the Actual *Arbeit* coming from the creation and registration, the original owner does not create any additional Actual *Arbeit*. Thus, the original owner will be generating Actual *Geld* from transactional sales of the *Production Licenses*, hence the interesting position of Intellectual Property between *Productive* and *Personal Properties*.

Aside from the creation and registration, the only other source of Actual *Arbeit* for Intellectual Property occurs after the purchase of a *Production License*. Whoever purchases it can try to devise a proof of concept and a working prototype which, if successful, will help Enterprises create that secondary source of Actual *Arbeit*. And that too can be another way of addressing why Intellectual Properties would seem to occupy an interesting role in the *Work-World*.

Here is another peculiarity regarding Intellectual Property from non-economic as well as non-technological perspectives. The philosophical basis for Intellectual Property has an English model and a Prussian model, and both of them have their respective strengths and weaknesses when trying to justify the purpose of Intellectual Property. We will focus on the English model, then proceed to the Prussian one next.

The English conception of Intellectual Property has its roots in Lockean and Utilitarian philosophy, both of which had gone on to influence how some contemporary Liberal Capitalists interpret it. The Utilitarian view argues that Intellectual Property provides ‘Incentives’ for people to create technical patents, copyrights, trademarks and trade secrets that will compel others to create them and in turn maximize the Utility of civil society by actually creating them. The Incentives, which is the maximization of civil society’s Utility, is what gives the Utilitarian justification Intellectual Property its philosophical basis. Meanwhile, the Lockean conception of Intellectual Property derives much of its basis from its conception of Private Property. By envisaging everything in the nation (or for that matter, the *Work-World* itself) as unowned, anyone who “mixes their Labour” becomes ipso facto its property owner, and this argument can also be extended to mental creations of the intellect.

From the standpoint of the Work-Standard, there are some important points to be raised regarding the English conceptions of Intellectual Property:

- The Utilitarian position rests much of its laurels on the Incentives of Supply and Demand to justify the necessity for Intellectual Property and the implementation of its legal protection. Since the Work-Standard relies on Intents of Command and Obedience, the Intent of creating *Arbeit* and *Geld* from Intellectual Property comes with expectations that, by making that Intellectual Property available for the Totality, the Self’s ownership will be respectfully protected by the Totality. It can be argued that the Utilitarian conception of Intellectual Property aligns with Production for *Utility*.
- Conversely, the Lockean position is in opposition to the concept of the *Work-World* and its *Domains*. Due to how John Locke conceptualized Private Property, the Lockean view insists that there can be no *Domains* in the *Work-World* until the Self decides to create one. Only when somebody decides to “mix their Labour” and create Private Property can there be any *Domains* to speak of in the *Work-World*. This raises in turn raises doubts about who really owns the rights to the Intellectual Property, especially if somebody within the Totality decides to create derivatives and subvariants as Trade Secrets which deviate from the initial designs of its original owner. Based on these conclusions, it can be inferred that the Lockean conception of Intellectual Property aligns with Production for *Profit*.

As for the Prussian model of Intellectual Property, it has its roots in Hegelian philosophy, its interpretation envisaging Intellectual Property as an expression of the Self’s personality and self-actualization. Intellectual Property provides the Intents to which the Self is able to protect their creations and realize their fullest potential, creating delineations between Productive and Personal Properties. In essence, the Hegelian view deems Intellectual Property as being the buffer that separates Productive Properties from Personal Properties among the *Domains* of the *Work-World*. This does explain the peculiar positioning of Intellectual Property discussed earlier. Intellectual Property reflects the creations of the Self’s mental intellect, and it can be argued that they also reflect their inherent personality characteristics.

But before we can immediately assume that it falls in with Production for *Dasein*, there is some flaws in how it was conceptualized in Hegelian philosophy. The flaws only become apparent when trying to reapply the Hegelian interpretation into the framework of the Work-Standard.

We cannot always guarantee that the Self’s personality traits and characteristics will accurately define them. For all we know, they might in actuality be a representation of an *Inauthentic Dasein*

(as opposed to an *Authentic Dasein*). How do we know that said Intellectual Property are definitive of the creator's personality as its original owner?

We can extend that argument to Intellectual Property because it cannot always be guaranteed that somebody's personality traits will reflect themselves in their own creations. If either the Totality or the State decides to make alterations to the original Intellectual Property, would one consider it as misrepresentations of the Self's true personality?

Both questions can be extended further to raise the issue of whether every form of Intellectual Property that somebody creates will reflect the creator's true personality. If we are to assume that said Intellectual Property does in fact reflect the personality of its creator, how does State and the Totality respect the Intents of its creator as the original owner?

Fortunately for the purposes of the Work-Standard, I have provided crucial hints on what the answers to those questions should be. We begin with the realization that when somebody decides to create Intellectual Property, it remains as part of their Personal Properties until it gets registered as such. When something does become Intellectual Property, the potential is there for somebody else to obtain a *Production License* that will allow them to create *Arbeit* and *Geld* with it. That Production License should contain legal protections that not only allow the purchaser to obtain the Legal Rights to the Intellectual Property but will also receive the Legal Duties of respecting the original Intents of its creator. Between the Totality and the Self, only the State is capable of enforcing the legal terms and proceedings of the *Production License*. Only in this configuration can I be confident in integrating the Hegelian conception of Intellectual Property into the broader framework of the Work-Standard as an intermediate between Productive and Personal Properties. All rules and regulations of Intellectual Property are to be under oversight of Kontor Office III.

Abolition of Rents and Mortgages

Previously, I covered the concept of Intellectual Property as a pivotal example where there exists an intermediate between Productive and Personal Properties. To justify its existence in Production for *Dasein*, I adopted the Hegelian conception of Intellectual Property due to it being almost perfectly compatible with the rest of the Work-Standard. All that was needed on my part was to determine how it fits within the broader legal jurisprudence and who should be presiding over the regulation of all Legal Duties and Legal Rights pertaining to Intellectual Property. In the end, Office III of the Kontor, which concerns itself with *Equipmentalities*, was chosen as the one most suitable for tackling all matters related to Intellectual Property. In this Entry, I will expand upon the arguments introduced in the preceding one by addressing why the concepts of Rents and Mortgages do not exist and why the Totality must own its land on the basis of national sovereignty.

To begin, it is important to realize that all of the land in the Socialist Nation is owned by the Totality. The Totality owns the land through the Council State, which is tasked with looking after the land as part of its broader domestic policies. The State acts as the intermediate between the Totality and any Self interested in acquiring their own plot of land. There are three possibilities where the Self will be receiving the land and any buildings built atop it:

1. The State may award the land and/or the buildings to the Self as part of their Vocation. The Self's affiliated Guild covers all their room and board expenses.
2. The State may award a deed of ownership to the Self as one of the aforementioned Prizes in the Social Ranking System. If the Self accepts the Prize, the land will become their Personal Property.
3. Alternatively, the State can facilitate the sale of the land to the Self. Once the Self buys the land, they receive the deed of ownership, and it will become their Personal Property.

What is happening in all three cases is in final analysis a transfer of Personal Property. The Totality is transferring something which belongs to them to the Self. It cannot be Productive Property because there is no Arbeit and Geld being created and there is just Actual Geld in a transactional sale. And even then, any accruing Actual Geld will only occur in the third option; this will be the case for the first or second options. Due to the characteristics of the Work-Standard, the concept of "real estate" has to be changed to reflect its conception of Property.

This also raises the question of what becomes of Rents and Mortgages for the "**Reciprocal-Reserve Banking System**," the Work-Standard's alternative to the Neoliberal "Fractional-Reserve Banking System." Given the limited role of banking services, including the issuances of interest-loans called "**Work-Tenures**" (and eligibility is limited to one's Social Rank) there will be neither Rents nor Mortgages in the purchasing of Personal Properties. Rents and Mortgages belong in the other two Modes of Production, Production for *Profit* and Production for *Utility*. In the former Mode of Production, both serve as extensions of Usury and Rent-Seeking, of trying to achieve Kapital Accumulation without generating any new Kapital. In the latter, their existence is scaled back to reduce the Quantity of Schuld to the so-called "renters" and "owners."

In Production for *Dasein*, because Kapital does not exist and the minimized presence of Schuld, Rents do not generate any Arbeit. The practice of charging Rent for Geld will be banned altogether. Conversely, Mortgages cease to exist as the Interest Rate gets replaced by the more appropriate "**Mechanization Rate**," which controls the extent of Automation in the VCS Economy. Thus, all purchases of land will be a one-time purchase and the same is also true for other types of loans

that exist in Production for *Profit* and Production for *Utility*. Either somebody has the Actual Geld to buy Personal Properties from the Totality or they do not have any to speak of.

The elimination of Rents and Mortgages (as well as most other loans under the Fractional-Reserve Banking System) on Personal Properties does not signal the elimination of “Upkeep Costs.” Actual Geld is still needed for the maintenance of Personal Properties. For housing, as an obvious example of Personal Properties, that includes the mundane monthly payments for water, heating and air conditioning, and electricity. Somebody has to pay for those services, and that somebody is whoever owns the Personal Properties. Should the owner be the members of a Guild, to cite the first possibility, Self and their Comrades of the Guild are expected to pay the bills.

Similarly, for Personal Properties controlled by the Totality, the Upkeep Costs are added to the “State Expenses” of the Council State, deducting any “State Revenues” to the “State Budget.” And as stated in *The Work-Standard* (2nd Ed.), if the State Expenses are higher than the State Revenues, “Sovereign Schuld” will begin to accumulate.

Could a National-Socialized Bank (NSB) or a State Bank lend a *Work-Tenure* to a Borrower who is seeking to purchase Personal Property from the Totality? The characteristics of the *Work-Tenure*, as a National-Socialized Financial Instrument (NSFI), has the Lender and the Borrower contributing their two halves of Arbeit and two halves of Geld, and the Borrower paying the *Service Fee*. This fact alone limits the issuance of Work-Tenures under the Reciprocal-Reserve Banking System because the Lender is expecting the Borrower to convert their Personal Property into a Productive Property. It is possible for Personal Properties to be converted into Productive Properties and vice versa. If the Lender cannot achieve that conversion, then they cannot be expected to pay their half of the Work-Tenure. Therefore, in addition to Borrowers having to meet the perquisite Social Rank, the Lenders will be limited further to those who can.

Higher Education of Central Planners and State Commissariats (Pt. 1 of 2)

Becoming a Central Planner of the Ministry of Economics or the Superintendent of the State Commissariats confers many Legal Duties and Legal Rights related to Mission-Type Economic Planning (MTEP). The Central Planners, in addition to overseeing the affairs of their subordinate Economic Planners, are responsible for the largest Enterprises across different Industries within the VCS Economy. A similar role is filled by the Superintendents, something that was established earlier in the three methods of applying Council Democracy in the VCS Economy. What has yet to be addressed, up until now, is the role of tertiary-level education—the universities—in the training and fostering of their leadership and organizational skills. The Council State, like the Totality, wants only the best of the best in command of operating every aspect of MTEP.

Council Democracy is not a Technocracy!

To begin, it is important to realize that neither the Central Planners nor the Superintendents are “technocrats.” Let us develop an intimate understanding of what distinguishes a “Technocracy” from the kind of “Meritocracy” promoted by MTEP and the Work-Standard at large. A true Technocracy is a regime ruled by scientists and engineers, whose scientific expertise qualifies them as apolitical government officials. The political influence of scientists and engineers in any nation, be it a Parliamentary Democracy or a Council Democracy, grows during times of rapid technological progress and where the pressing challenges of the day are issues related to Technology itself. A Technocracy has very little to do with the political-economic achievements and talents of those who exercise power from the Council State.

The rise of technocrats in many countries, since the turn of the 21st century, has shown that most government officials lack the ability to direct the State of Total Mobilization toward more beneficial ends. The influence of these technocrats is readily apparent within Production for *Profit* and Production for *Utility*, albeit expressed in ways distinct to the two Modes of Production.

- In Production for *Profit*, Technology is seen as ways of generating a greater Quantity of Kapital by eliminating Arbeit whilst trying to reduce the Quantity of Schuld. It is through the mentality of opposing Arbeit that there are justifications for letting Automation drive entire Professions into inexistence, causing those affected to become unemployed (or worse, underemployed). Where Automation becomes unnecessary, other Technologies may be considered because of their propensity for Kapital Accumulation.
- In Production for *Utility*, Technology is understood as needing to be ‘incentivized’ toward the Utility of the civil society. The basis in which any given Technology is judged according to their ‘usefulness’ or ‘uselessness’ also involves the elimination of Arbeit in favor of Kapital. But unlike Production for *Profit*, the justification is framed in terms of people having ‘fewer work-hours’ and overemphasizing Automation without realizing the possibility of having to do without it.

It can be argued that because of the manners in which the first and second Modes of Production interpret Technology, the increased importance of technocrats becomes inevitable. Technology is treated not as a way to compliment the creation of Arbeit, but solely as a means of eliminating it in favor of Kapital. This leaves fewer opportunities for the Totality to adapt to the introductions of newer Technologies and develop mastery of them, forcing them to become dependent on the technocrats as an authoritative body. When the technocrats achieve prominent influence, as is the

case in many Parliamentary Democracies, their political power rests in their technical expertise in controlling the Technologies themselves. The consequence is that if the technocrats manage to leave too much room for human error, their influence will wane as their legitimacy is questioned.

Nowhere do we see this problem on full display than among Parliamentary Democracies, where it has become common since at least the 2010s for “Populists” to engage imaginary “Elitists.” The so-called “Elitists” are not necessarily Liberal Capitalists, insofar as the “Populists” themselves also share variations of the same Neoliberal *Weltanschauung*, but against the technocrats whose legitimacy is dependent on their expertise. These hostilities were heating up throughout the 2010s before finally boiling over during the Coronavirus Pandemic.

Even as early as the first several months of the Coronavirus Pandemic, two narratives were being spun on the World Wide Web (WWW), spreading beyond the digital realm and into the physical realm that is the Real World. There was the technocrats’ grand narrative of trying to impose medical measures in a Jeffersonian world order which emphasized uncontrolled movement across international borders. And then there were the multiplicity of smaller narratives that promoted conspiracy theories, pseudoscience, and outright misinformation about the severity of the Pandemic and what is to be done about it. These smaller narratives, when reevaluated from hindsight, form a grand narrative of its own, one that sought to present criticism and distrust toward the legitimacy of the technocrats. There was little that could be done by the technocrats, apart from trying to dispel misconceptions and reasserting their expertise in order to defend their legitimacy.

If the technocrats are distinguished by how they treat Technology within the State of Total Mobilization, what can be said about the Council State’s Central Planners and Superintendents of the State Commissariats?

What Kind of Candidates are needed?

The Central Planners and Superintendents are chosen based on a Meritocratic basis. A true Meritocracy is one where those in the position to govern are chosen on the basis of their merits. In essence, MTEP can only be as efficient and effective as the people who are in charge of its practical implementation as Central Planners and Superintendents. It takes more than just an education to aspire to such high-level government positions. Whoever gets selected for those positions has to have proven themselves in various social science fields related to the Legal Duties and Legal Rights of those Professions. A “social scientist,” such as an economist or a sociologist, is certainly not the same as somebody who is a physicist or a chemist. The purpose of the social sciences in the State of Total Mobilization is to develop a sophisticated understanding of the social interactions between the State, the Totality, and the Self. In the context of the two aforementioned Professions, that understanding how those three interact on economics and financial.

- What is needed of Central Planners are excellent leadership and organizational skills, the ability to administrate strategic plans and delegate key decision-making to subordinate Economic Planners. Social skills are also needed for interacting with others across different Professions, including those who do not share the same educational background and skillset such as the Superintendents. They need to be able to oversee any affair with an open mind and the ability to refrain from micromanaging every aspect of their subordinates’ activities. The Central Planners may come from different social science fields, but candidates who are of political, economic and financial education backgrounds would be ideal.

- Speaking of the Superintendents, they too will need to demonstrate leadership and organizational skills, but they will also have to showcase their abilities in accounting and psychology, develop a familiarity with the legal jurisprudence of the Council State, and have good communication and negotiation skills. They have to be able to deal with all kinds of people from different Professions, including those who are still struggling to find their proper Vocations in Life and others who are debating among themselves about their Quality of Arbeit and Quality of Geld. They need to demonstrate the ability to act as the interlocutor, as somebody who tries not to take anyone's side in any dispute, determined to be level-headed and reserved in their judgments. It is due to these specifications that candidates of legal and social backgrounds would be ideal.

What I have just described are qualifications which are needed in those positions as part of MTEP. These qualifications reflect talents and skills which cannot always be honed within the workspace any more than they cannot always be mastered inside the classroom. Anyone who becomes either a Central Planner or a Superintendent has to have these abilities ready as soon as they begin the opening hours of the workweek. Anything less would be unsuitable for any serious applications of MTEP. This entails that the national educational system of the Socialist Nation has to be designed in such a way that future Central Planners and Superintendents are able to hone their skills, realize their talents, and unleash their fullest potential before they get assigned to their Vocations.

The idea here calls for a higher educational curriculum where candidates for Central Planner and Superintendent positions are given rigorous training as well as ample opportunities to think independently and act decisively. The curriculum in question should be designed to not only educate them about how to conduct themselves in those positions, but also have the training and skills necessary to masterfully perform them. It should split between classroom instruction and hands-on demonstrations of what has been learned in the workspace. Such a combination is impossible to fully realize in the *Custodial-Care Function* of any *OECD-Type Student Economy*. At best, a OECD-Type Student Economy's universities will only isolate the candidates from valuable experiences in their Professions, restricting them to learning the basics and a lot of theoretical concepts whose practicality in the Real World deserves scrutiny at every opportunity.

Meanwhile, the Socialist Student Economy (SSE) of the Socialist Nation, on the other hand, is in a much better position to fulfill those educational needs. The SSE has its own self-contained national economy that, while existing alongside the VCS Economy, is integrated enough to provide live simulations of Real World economic conditions but also insulated enough to prevent the VCS Economy from interfering with the educational curriculum. It also has a Student Government where Students interested in positions related to the central government or the political parties are able to train themselves. This Student Government is capable of facilitating the educational needs of those seeking to become candidates of the Central Planners or Superintendents. The recruitment of any new personnel for the State Commissariats and Ministry of Economics occurs directly in the SSE itself. If anyone from the State Commissariats or Ministry of Economics are interested in somebody and knows that they will be a suitable addition to their personnel, both are more than welcome to recruit that candidate.

Given this important role of the SSE, it is now imperative that a serious discussion of the educational curriculum for Central Planners and Superintendents is order for the next half of this Entry. Doing so will provide a general idea about the SSE's "**Total Educational Effort**" applies to the rest of the Student Body, whose educational curricula covers a broader range of Professions.

Higher Education of Central Planners and State Commissariats (Pt. 2 of 2)

Continuing from the first half of this Entry, we will be exploring the educational curricula of the Students who are interested in becoming Central Planners of the Ministry of Economics and Superintendents of the State Commissariats. The curriculum for each Professions is related to the specifications outlined previously. To reiterate, these Professions will require a higher education curriculum designed to allow prospective candidates the experience and expertise that are to be expected of them. Anyone who succeeds in joining those Professions must be able to demonstrate what they had mastered as soon as the opening hours of a given workweek. Such a requirement can only be satisfied by the implementation of a national educational system specifically tailored to realizing those qualifications.

One of the primary purposes of the SSE is to realize the *Total Educational Effort*, the ability to provide a combination of classroom instruction and hands-on applications in order to master talents, hone skills, and realize untapped potential. The Student Body at the secondary and tertiary educational levels are both learning and training for their future Vocations while others are seeking to join a Profession that appeals them. The Student Government exists to not only act as the governing body under the supervision of the Ministry of Education, but also to facilitate the training of those striving toward political positions among the parties or positions within the central government. The *Total Educational Effort* is designed to ensure that everyone has a general understanding of how the Socialist Nation operates in both theory and practice, from the VCS Economy and Reciprocal-Reserve Banking System to the Council State and National Intranet.

An exhaustive study of the *Total Educational Effort* is beyond the immediate aims of this Entry. It will be discussed later in another Entry of *The Third Place (1st Ed.)*, where I will address the philosophical and theoretical conception behind it as well as cover other aspects not mentioned here. Until then, we will be addressing the unique roles of prospective Central Planners and Superintendents in the SSE as well as their distinct educational curricula.

Rules of Engagement: Central Planners

The training of Central Planners actually begins with the initial training of the Economic Planners themselves. In the tertiary educational level, the universities, Economic Planners must learn the basic of overseeing the administrative and organizational affairs of different Enterprises and how they are supposed to be governed under Council Democracy. They also have to learn about the specifications of the Work-Standard, how to conduct MTEP (Mission-Type Economic Planning), and what is to be expected of them in the workspace. They will even be instructed on the issuance of NSFIs (National-Socialized Financial Instruments), their intended functions, and their proper applications. This information will be conveyed to them in the classroom as well as through hands-on experience with them in the SSE itself. Whatever is learned in the classroom will be put into practice, and it is expected of every Economic Planner to reapply those concepts as part of their educational curriculum.

As discussed earlier in *The Work-Standard (2nd Ed.)*, each Economic Planner has their own retinue of Accountants who assist them in the day-to-day operations of the Enterprise they have been assigned to. The same applies in the SSE, as every Economic Planner will have their own retinue

of Accountants to act as their Comrades. There will be plenty of opportunities for the Economic Planners to interact with their Accountants, whether in the SSE or in the actual workforce.

When it boils down to the actual fieldwork, the SSE has a number of special Enterprises which are run and operated by the Student Body. Prior to this Entry, I have discussed about five specific types of distinct Enterprises and the ways in which they might become relevant to the SSE's *Total Educational Effort*. Those were "Cooperatives," "Small Businesses," "Second-Hand & Antiques," "Workshops," "Department Stores," and "Supermarkets." The Student Government maintains them for educational purposes, in addition to keeping them as sources of Actual Arbeit and Actual Geld for the Life-Energy Reserve. All five Enterprises correspond to at least one of the five economic organization types discussed back in Section One and expanded further earlier in Section Two. The Explicit Intent is to provide all Economic Planners with practical experience in working with the personnel of PDEs, POEs, NSEs, SOEs, and SAEs. The same Intent applies to also having to learn how to work alongside the members of a Guild.

Teams of Economic Planners and their Accountants will be assigned to each Enterprise within the SSE. From there, they will be tasked with applying what they had learned back in the classroom and executing them in actual practice in an actual workweek. Presiding over all teams are their respective university professors and instructors, who are expected to judge their performances and grade them according to how they affected the Quality of Arbeit (QW) and Quality of Geld (QM) of their assigned Enterprise. Those who managed to keep the QW and QM stabilized are considered to have passed, whereas those who succeeded in increasing an Enterprise's QW and QM will be graded higher, and those who let the QW and QM fall are considered to have failed.

Those who demonstrate latent leadership and organizational skills, can coordinate more than one Guild or Enterprise, and fulfill the qualifications required of Central Planners will be recognized by their professors and instructors. The professors and instructors are expected to recommend the exceptional Students to the higher educational courses related to Central Planners, which is where the real training of Central Planners begins. For the goal of this arrangement is to separate the potential Central Planners, who are capable of overseeing multiple Enterprises, from the regular Economic Planners who are best presiding over an Enterprise or two.

In the education and training of Central Planners, the stakes are a lot higher compared to the Economic Planners. Rather than one or two Enterprises, the curriculum will focus on entire Industries and Economic Sectors within the SSE. The instructors and professors here will be evaluating how the prospective Central Planners are overseeing their subordinates among the various Guilds and Enterprises as well as coordinating their efforts vis-à-vis the "**Total Economic Potential (TEP)**" and the "**Total Financial Potential (TFP)**." All of the more advanced and sophisticated capabilities of the Work-Standard will be made available to the prospective Central Planners in order to determine how they employ them in the SSE. That includes having to balance the Attrition/Inaction Rate, coordinating with their prospective Superintendent counterparts and their own subordinates, and allocating and distributing Arbeit and Geld to and from the Life-Energy Reserve.

Aside from having to ensure that the Guilds and Enterprises downstairs are doing their best, the Central Planners will also be working with all of the NSFIs issued by Kontore (Financial Offices) and collaborating with the National-Socialized Banks (NSBs) and State Banks. Moreover, they will also be learning about the roles of Digital Arbeit and Digital Geld in the LERE Process, how Military Arbeit and Military Geld gets converted into Actual Arbeit and Actual Geld under the

LER Process, and the more refined techniques of *Auftragstaktik* as part of MTEP. Everything that actual Central Planners are supposed to be doing on a daily basis at the Ministry of Economics is instilled and conveyed to all prospective candidates. Anybody who fails to succeed in what is otherwise a hectic and challenging environment will be disqualified and returned to the regular courses with the rest of the Economic Planners. Those who succeed will have a standing chance at joining the other Central Planners at the Ministry of Economics.

Rules of Engagement: Superintendents

Much like the training of Central Planners, the training of Superintendents begins with the training of Inspectors. The same can be said for where the educational curriculum occurs, which also begins with at the tertiary educational level. And the Inspectors will get to work alongside the Economic Planners at the same Enterprises within the same SSE. Where they begin to differ from the Economic Planners are their intended roles in the SSE.

The classroom instruction of Inspectors involves having to learn about the financial and legal side of the Work-Standard, including how to apply all aspects of the Work-Standard into everyday legal parlance. The rules and regulations of Actual Arbeit and Actual Geld, Digital Arbeit and Digital Geld, and Military Arbeit and Military Geld are instilled to the prospective candidates. The candidates are expected to learn about the roles and functions of the State Commissariats, how they resolve disputes among the members of Enterprises and Guilds, and how to negotiate with others and conduct themselves in legal proceedings. When the time comes for practical applications, teams of Inspectors will be assigned to different Guilds and Enterprises by their professors and instructors. Everyone is expected to visit their selected Guild or Enterprise and evaluate the personnel and Economic Planners and Accountants at the workspace.

Inspectors are expected to talk to everyone at the workspace about their performance, how they are holding up in terms of Arbeit and Geld and addressing any suggestions on what needs to be improved to enhance the overall production process. Interviews will need to be scheduled and conducted with the Economic Planners and Administrators of the Enterprises. Questions are to be asked about their abilities to lead, their achievements, and how well they are doing compared to others within their respective Industry and the rest of the SSE at large.

Overall, the professors and instructors in charge of the Inspectors are looking to evaluate the prospective Inspectors based on how well they are handling any potential disputes, enforcing the regulations of the SSE, and communicating with Economic Planners and Administrators. They will also be interested in knowing whether the Inspectors are able to negotiate with others and cast judgments about the Quality of Arbeit and Quality of Geld of others around them. Those who succeed can be expected to graduate on up to State Commissars and Superintendents, with the real difference being that they will be working with Enterprises of increasingly larger economic organization.

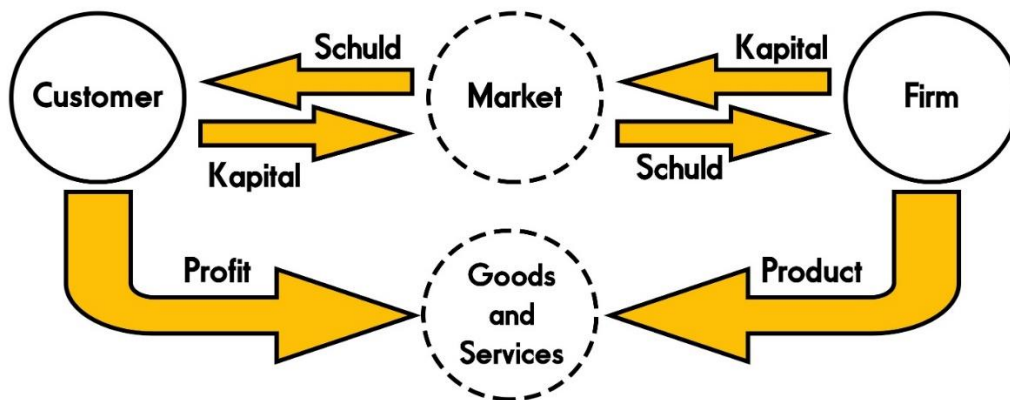
Unlike smaller economic organizations, larger ones have more people to oversee and greater potential for things to go completely wrong. For prospective State Commissars and Superintendents, the professors and instructors want to see how well each candidate acts under pressure, adapts to time constraints, and make decisions that could affect the overall economic performance of entire Industries and Economic Sectors. Moreover, they will be looking to see if they are able to coordinate their activities with the Central Planners, who are going to need somebody to help regulate the TEP and TFP of different Industries and Economic Sectors across

larger geographic locales beyond that of a small city. Covering entire regions, rural communities, towns and cities are where the challenges of State Commissars and Superintendents are readily apparent. While Superintendents are able to remain at the State Commissariats themselves, the actual State Commissars are expected to travel across their given jurisdiction to preside over key decisions that could affect the livelihoods of countless people.

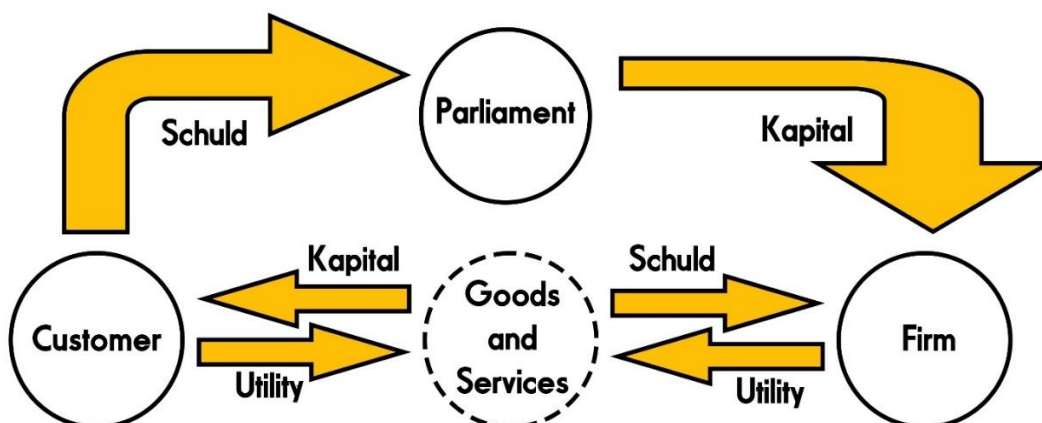
To ensure that State Commissars reach their destinations, each will be provided with their own regulation vehicle and communications equipment. The vehicle will ensure that they will reach their intended destinations, while the communications equipment keeps them contact with their Superintendents back at the State Commissariat. All State Commissar are expected to be in close contact with their Superintendents, updating them on anything of interest and other matters which demand the full attention of the Superintendents themselves. The professors and instructors will be listening in as part of monitoring their teamwork and their ability operate across vast distances. Those who succeed in their respective roles will become qualified for State Commissar or Superintendent, whereas those who fail will be demoted back to Inspector.

Household Appliances (Pt. 1 of 2)

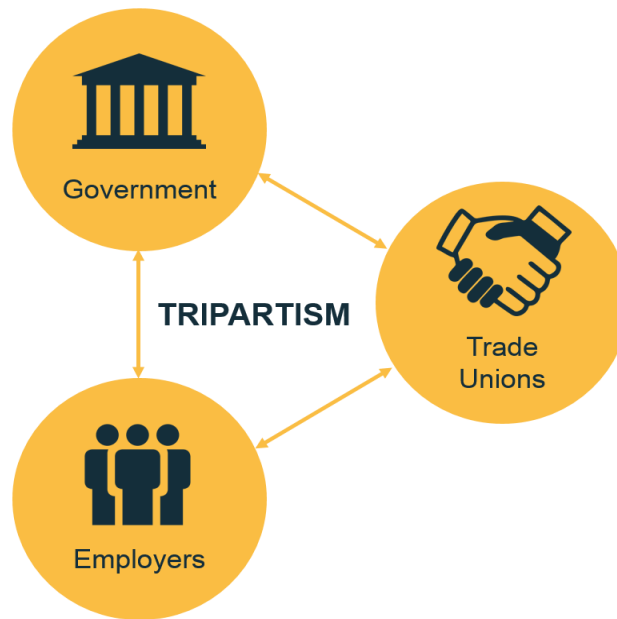
The characteristic applications of Technology, not to mention its intended aims and functions, are dependent on an increasingly apparent affinity with each of the three Modes of Production. Technologies developed under Production for *Profit* are designed to eliminate the ability of Arbeit to be converted into Geld by providing new ‘Incentives’ for increasing the Quantity of Kapital in existence. The sacrifice of Arbeit in the production process compliments Kapital in order to minimize the Quantity of Schuld, thereby amplifying the “Exchange-Value.” Technologies under Production for *Utility*, conversely, focus more on another set of ‘Incentives’ that revolve around enhancing the inherent usefulness of the production process. For instance, the deployment of automated technologies in Production for *Utility* would be designed to enhance the “Use-Value” by resulting in far less *Zeit* (Time) in the overall workweek.



Author's diagram of Production for Profit. This diagram was added here to provide an easy frame of reference. In a Liberal Capitalist Market/Mixed Economy, Profits are made from selling Products for Kapital. Sometimes, when the Firm does make a Profit, the Customer ends up creating Schuld by spending more Kapital than they actually have. If the Customer manages to earn more Kapital, the Firm's Profits may diminish, and it will start creating Schuld by earning less Kapital from the Customer.



Much like the preceding diagram, this Author also made an accompanying one that pertains to Production for Utility. The Customer creates Schuld for the Parliament by earning Kapital from the Utility of having goods and services more easily accessible to them. The Firm relies on the Parliament for a steady stream of Kapital to continue sustaining the Utility of the Customer or risk accumulating Schuld.



My diagram depicting Production for Utility is arguably best personified by the organizational framework of Tripartism (otherwise known as “Social Corporatism”) for most Social-Democracies, as shown in this above photo. Here, the “Trade Unions” are the Customers, the “Employers” the Business Community, and the “Government” the Parliament. As stated earlier, the State Corporatism of Fascism and the Social Corporatism of Social-Democracy function will differently in theory and practice.

How Presence-at-Hand yields an Unreadiness-to-Hand

Going back to the first empirical case study, the Kitchen Debate, I cited the “lemon squeezer” as a valid example of how Household Appliances can be influenced by each of the three Modes of Production. Even though one could squeeze lemons by hand, a lemon squeezer could hasten the process by allow somebody to squeeze more of them in less Zeit. Production for *Profit* argued that the lemon squeezer bolstered the Exchange-Value by increasing the satisfaction—the “Marginal Utility”—from squeezing the lemons this way. Under the Neoliberal Utility Theory of Value (UTV), there is an “Opportunity Cost” between squeezing lemons by hand or with a lemon squeezer. Clearly, the Opportunity Cost would tell us that the Quantity of Kapital is far higher from using the lemon squeezer than using one’s hands. Production for *Utility*, meanwhile, focused on the Use-Value that comes with decreasing the “Surplus Value” associating with having to squeeze the lemons. The “Socially Necessary Labour Time” is a lot better with the lemon squeezer than by hand.

Where Production for *Dasein* differs is when it starts raising an important question about the significance of having to choose between squeezing lemons by hand and using the lemon squeezer. In the context of the original historical discussion, it was suggested that if a housewife were to use a lemon squeezer, it would make her a “better housewife.” But Production for *Dasein* asked whether the lemon squeezer is in fact a better way of squeezing lemons, when there are plenty of other ways to do it by hand. Here, we encounter the *Presence-at-Hand* as the suitable replacement for the Use-Value. Based on its original concept from Martin Heidegger’s *Being and Time*, *Presence-at-Hand* begins as soon as someone stops to deliberate over whether to squeeze the lemons by hand or with a lemon squeezer. It also occurs *when the housewife begins to perceive*

hand-squeezing lemons as tedious or when the lemon squeezer finally ceases to function. Either event can happen, and when it does occur, there is an “Unreadiness-to-Hand.”

Unreadiness-to-Hand in this context means that the housewife has stopped squeezing the lemons and is beginning to ascertain whether there is another option beyond the one that she had initially chosen. It is the polar opposite of *Readiness-to-Hand* because the mere *Presence-at-Hand* of the knife (if she chose to squeeze by hand) or the lemon squeezer has prevented her from continuing further. From here, the next logical decision is to find a better way to squeeze the lemons. That might involve having to use the lemon squeezer, but it might also entail finding another way of squeezing lemons by hand, and I am certain that there are a multitude of other ways. Human creativity and ingenuity are what will win the day in Production for *Dasein*.

But the empirical study of the lemon squeezer in the Kitchen Debate is not the only case where we can expose the true meaning of Technology, which essentially refers to a specific “technique,” hence the term ‘Technology’. If there is anything else to be taken from this two-part Entry, it is that Technology represents a way in which something can be done. The *Presence-at-Hand* of two or more competing Technologies signifies the two or more different “techniques” at completing a task. Always remember that *Presence-at-Hand* will always occur whenever one is presented with the choice of deciding between different “techniques.” Until one makes a final resolution on what to do next, expect to be stuck in *Unreadiness-to-Hand* for the foreseeable future.

There are a number of valid examples in previous Entries where a *Presence-at-Hand* can arise in Production for *Dasein*. In the “Small Businesses,” “Department Stores,” and “Supermarkets” Entries, I presented three different Enterprises where one could plausibly shop for everyday goods in the Tournament. Think back to the context of shopping for apparel, where one may choose between buying clothes which were made by a tailor and those which were produced en masse and available for sale at a Department Store. The latter can even be supplemented by the Supermarket, which in America could be a Walmart or a Target. Alternatively, there is even the choice of deciding to buy clothes from an eCommerce website like Amazon.com or Esty.com.

What makes all of these choices for buying clothing possible is the State of Total Mobilization itself. Every action in economic life has the potential to introduce the *Presence-at-Hand* and ipso facto its *Unreadiness-to-Hand*. Include some increasingly sophisticated forms of advertising and things will be even more complicated for anyone involved. Before diving straight into something, always take some *Zeit* to deliberate on which option compliments one’s sense of Authentic *Dasein*. The Price in Actual Geld should not be one’s only consideration; there may be sizes, styles, and designs which may or may not be available at the Department Store or even on an eCommerce website. Sometimes, visiting the tailor and getting something custom-tailored is the best option.

Another Example of Presence-at-Hand

In addition to clothing, I did provide another contextual example from the very beginning of *The Third Place* (1st Ed.). One of them was the *Presence-at-Hand* over the smartphone and the various other technologies that it helped render redundant. A single smartphone is capable of fulfilling the roles of cellphone, PDA (Personal Digital Assistant), pager, MP3 player, radio, GPS (Global Positioning System), and so forth. It can connect somebody to the World Wide Web (WWW) and allow them to browse it as though they were using an actual computer or laptop. While it is true that the Smartphone has replaced some of the technologies that I just listed, it has not caused others to become obsolete.

The smartphone, despite its ongoing development since the late 2000s, is not poised to fully replace the more versatile PC and laptop, where it is more comfortable to use a keyboard and mouse in front of a large screen instead of having to use a simple, yet tiny touchscreen. The smartphone also has not replaced all usage of cellphones, as evidenced by continued *Presence-at-Hand* of throwaway burner phones that are cheap and easy to use, and the fact that there are certain people who never had any real need for a smartphone. Speaking of cellphones, the satellite phone continues to be practical in remote parts of the world where it is neither practical nor ideal to have any telecommunications infrastructure. And while the pager is nowhere as popular as it was back in the 1980s and 1990s, it still has its intended purpose in relaying short emergency messages.

The Intent that I am trying to convey in the first half of this Entry is that different technologies have functions and roles which are influenced by one of the three Modes of Production. In Production for *Dasein*, it is true that Technology will generally entail finding ways of creating additional sources of Arbeit or minimizing the impact of the Attrition Rate, but these are not the only purposes. It is possible to envisage Technology as being able to amplify the Authentic Dasein of the Self and improving the overall performance of their Vocation. In essence, provide the Self with additional options in which they can complete their daily tasks, encouraging creativity, artistry, and mastery of the chosen Profession. At the same time, it is also important to realize that every new Technology is not necessarily going to be better than what came previously. Sometimes, the older ways of doing things are a lot better than having to adopt the newer ones.

Furthermore, for the practitioners of MTEP (Mission-Type Economic Planning), the research and development of new Technology needs to be anticipated by Economic Planners and its performance evaluated by the Inspectors. Their integration into the SSE, like the VCS Economy in general, should be adopted with the utmost care so as to not cause too many disturbances among the affected Professions. Although the best techniques are always meant to be widely adopted, some special reservations deserve to be made to facilitate other techniques and promote unique ways of getting the same tasks done by different Professions within the same Enterprises. Whichever way someone decides to complete something, what matters in the end is whether the Intents of the tasks at hand were fulfilled.

In the next half of this Entry, we will be investigating how the *Equipmentality* concept, when applied to Technology, is capable of introducing the ability to “Repurpose” something into being capable of achieving other functions by dint of its “Reference” and “Relevance.” There are all kinds of items throughout the *Work-World* where something can be converted into efficient tools needed to create Actual Arbeit, Digital Arbeit or Military Arbeit as part of a given *Domain*. The items which I intend to cover in the second half are everyday Household Appliances that one might probably find inside their own Household but whose Value is not always appreciated in Production for Profit or even made readily apparent in Production for *Utility*. For the Student Body of an SSE, this represents another instructive lesson on how Technology can be mobilized as part of Production for *Dasein* and a potential opportunity for future Economic Planners and Inspectors to train themselves as part of their educational curricula.

Additionally, I will demonstrate how Technology, when properly applied in Production for *Dasein*, can open up additional sources of “Meaningful Work” among the *Domains* of the *Work-World*, allowing for the introduction of new Professions. The establishment of new Professions, if it does not result in any Professions becoming redundant by Technology, will improve upon the already existing techniques of creating Arbeit and Geld under the Work-Standard.

Household Appliances (Pt. 2 of 2)

The second half of this Entry is split into four areas. First, I will continue the discussion from the end of Part I by discussing about how Technology can be combined with the Equipmentality concept to create new “techniques” of getting things done. Next, I discuss how that combination is capable of yielding Meaningful Work through the establishment of new Professions. The rest of Part II will consolidate the implications by addressing how they are also related to the possibility of having to deal with an “Informal Economy” under MTEP (Mission-Type Economic Planning) and its integration into either the VCS Economy to the SSE. This includes explaining why the Presence-at-Hand of the Informal Economy cannot be discerned from relying on the TPP (Total Productive Potential) equation of the Work-Standard but solely from developing an intimate understanding of the *Work-World* and its *Domains*.

How to Devise Technologies from Equipmentalities

In Production for *Dasein*, the *Equipmentality* concept fits neatly into the framework of *Presence-at-Hand* and the duality of *Readiness-to-Hand/Unreadiness-to-Hand*. This becomes more apparent when presented with the decision of having to choose between different technologies, different “techniques,” designed to achieve the same purpose. Put another way, applying the *Equipmentality* concept to a given Technology only occurs during a *Presence-at-Hand* and thus an *Unreadiness-to-Hand*. We begin by identifying the specifications of the Technology and determine its inherent capabilities.

For the purpose of this demonstration, I will be referring back to the *Presence-at-Hand* of having to choose between squeezing lemons by hand or using a lemon squeezer from the empirical case study of the Kitchen Debate. Imagine standing in front of a table with a ripe lemon atop a cutting board. The table next to the cutting board is a kitchen knife and a lemon squeezer, the two items situated across from a glass measuring cup. The table inside a Household kitchen. As stated previously in Part I, one could slice the lemon in half and squeeze the lemons into the measuring cup or use the lemon squeezer to squeeze the lemon juice into that same measuring cup. With this mental image in mind, apply the *Equipmentality* concept to the two devices, the kitchen knife and the lemon squeezer.

An Equipmentality has three consistent characteristics, its “Reference,” “Relevance,” and “Repurposing.” The *Reference* entails evaluating the specifications of an item and how it functions. The *Relevance* involves determining where and when this item becomes applicable. And the *Repurposing* concerns asking why this item should be used in other applications beyond the original purposes intended by its designer and manufacturer. Note that Repurposing only becomes valid once one has found another way to use the item.

Going back to the kitchen knife and lemon squeezer, the Equipmentality concept will tell us that the kitchen knife has the potential to be *Repurposed*, while the lemon squeezer does not have any. A kitchen knife, if sharpened and handled correctly, can slice through other things besides lemons. Other fruits, vegetables, meats, and bread are all well-known examples. A lemon squeezer by contrast does not have any other purposes outside of its initial one, which is to squeeze lemons.

This conceptual framework can be replicated to fit all kinds of different contexts, in addition to being reapplied to other Household Appliances. Those squeezed lemons could be Repurposed with some water and sugar to make lemonade. If one is ambitious enough, one could build a lemonade

stand and generate Actual Geld from the transactional sales. Someone's PC can be *Repurposed* into a way of creating Digital Arbeit on the National Intranet. The gardening tools can turn the backyard of a Household into a garden where fruits and vegetables are grown, which in turn can serve as additional sources of Actual Arbeit for a small Cooperative.

Those are just a handful simple examples of how the Equipmentality concept can be used to *Repurpose* any Technology into serving at least two or more functions. I am certain that there are plenty of other examples where Household Appliances could be employed as part of a Domain within the Work-World. Doing so is unfortunately beyond the aims of this Entry, however. What I can say is that Equipmentality concept rewards skillful creativity, originality, artistry and mastery of Household Appliances in the Work-World. But should a Technology become capable of changing the Work-World and its Domain, its Presence-at-Hand must be accounted for by the Economic Planners and Inspectors while conducting MTEP.

Technology and Meaningful/Meaningless Work

The introduction of any new Technology in the Work-World is capable of causing significant changes to the VCS Economy and the SSE. Some have been integrated into Work-Standard because they enhanced the capabilities of the Work-Standard rather than detract from them. For instance, automation technologies enabled the conceptualization of the Mechanization Rate, whereas information technologies gave rise to the conceptualization of LERE Process. It is possible that the advent of any new technologies could alter the dynamics of how the Work-Standard will function in practice. More importantly, it is also possible to envisage certain technologies giving rise to new Professions and rendering old ones redundant.

Due to these considerations, it is vital that Economic Planners and Inspectors anticipate how the implementation of Technology in the VCS Economy and SSE will affect State, Totality, and Self. In addition to its specifications and functions, the Technology's *Reference* and *Relevance* must be identified and its potentiality for *Repurposing* determined. Important in the observations of new Technology is how it will affect the *Readiness-to-Hand* of existing Professions and Enterprises that operate as part of the various *Domains* in the Work-World. A new Technology's introduction could cause some Professions to become redundant or some Enterprises to change how they conduct their everyday economic activities.

Consider the two technologies that I just mentioned in passing, automation technologies and information technologies, and how both grew up together since the Death of Bretton Woods. In Production for *Profit*, the argument was that automation technologies would allow the Manufacturing Sector of a Market/Mixed Economy to employ fewer people to work on the assembly line, assuming it has not yet been outsourced because of Globalization. The effects of deemphasizing the Manufacturing Sector would then be cushioned by information technologies introducing a new Information Sector that came in the wake of Deindustrialization of the Western world. Production for *Utility*, despite viewing automation technologies as a way to promote fewer hours in the workweek and information technologies in promoting new 'Incentives' for Kapital and Schuld vis-à-vis an emerging "Knowledge Economy," actually followed a similar pattern as Production for *Profit*. In both Modes of Production, Technology was consistently understood as always replacing anything that came before it, instead of complimenting the existing ones.

This same mentality also occurred whenever a Technology proved capable of introducing new Professions and Enterprises. When the "Knowledge Economy" emerged, the two Modes of

Production insisted that the future of economic life in the 21st century would involve changing the national economy to conform with the capabilities of the emerging technologies. Professions which did not require having to learn new skills became ‘obsolete’, forcing those who found themselves newly unemployed to either work in another Profession or return to the university and obtain an educational background in other fields. But the national educational system of most Liberal Capitalist regimes, the *OECD-Type Student Economy*, proved incapable in ensuring that its *Custodial-Care Function* would be adjusted to the technological changes after the Death of Bretton Woods. Entire disciplines found themselves oversaturated by so many people that it was impossible to employ even a sizeable majority, resulting in a Credentialism where having a university degree entitled someone to a job related to their field. And instead of eliminating the Unemployment caused by those technologies, the two Modes of Production created Underemployment and the Debt Slavery of being constantly overburdened by Schuld.

Even though Production for *Dasein* was able to properly harness automated and information technologies toward beneficial ends under the Work-Standard, it is still a Legal Duty for Economic Planners and Inspectors to determine how any new Technology can be integrated into the framework of MTEP. If a new Technology is introduced into the VCS Economy, the Council State must ensure that the Student Government of the SSE will be able to adapt to the effects of that Technology’s implementation. If it is necessary for any Technology to become widely adopted in the VCS Economy whatever Intent, then the Council State should see to it that the SSE will be brought up to speed on those technological developments. The Council State’s efforts rests on the Economic Planners and Inspectors of the SSE coordinating their endeavors with their superiors in the Student Government and their counterparts in the VCS Economy. But should there be any Intent for the continued operation or even readoption of an older Technology, the Council State will leave that decision to the Economic Planners and Inspectors of the VCS Economy and SSE. Not every new Technology is going to always be better than what came before it.

The Work-World and the TPP Equation

The implications from earlier have led to another trend related to the Death of Bretton Woods, only this time it involves the developing countries outside the Western world. It has everything to do with the Work-World, its interactions with the TPP equation from The Work-Standard, and an important obstacle that needs to be overcome. This obstacle is related to a limitation in the TPP equation whose solution involves the SSE working together with the VCS Economy. While the obstacle may seem to be something that can only happen in the other two Modes of Production, its impact on Production for *Dasein* is still related to the disturbances created from introductions of a new Technology.

We begin our overview with the finer distinctions between how economic activities are calculated in mainstream Neoclassical Economics and how they are done under the Work-Standard. The former determines the extent of economic activities with the GDP (Gross Domestic Product) and the GNI (Gross National Income; previously known as the “Gross National Product”).

There are three methods of calculating GDP, which are “Expenditure,” “Income,” and “Output.” All three are depicted below:

GDP = Consumption + Investments + Government Spending + (Exports – Imports)

GDP = Total National Income + Sales Taxes + Depreciation + Net Foreign Factor Income

GDP = Gross Value of Output – Value of Immediate Consumption

But generally speaking, most calculations of GDP are done with this simple equation that applies for the Expenditure and Income methods:

$$\text{GDP} = C + I + G + (X - M)$$

Regardless of the method chosen, the GDP value will be equal to the values of all three methods:

$$\text{GDP} = \text{Income Method} = \text{Expenditure Method} = \text{Output Method}$$

Once the GDP is obtained, the GNI can then be calculated, which is as follows:

$$\text{GNI} = \text{GDP} + \text{Kapital from foreign nations} - \text{Kapital to foreign nations}$$

Both the GDP and the GNI correspond to the Quantities of Kapital and Schuld created by any nation that is not relying on the Work-Standard. The GDP and GNI equations can also be used to determine, based on available economic data, the Kapital Accumulation of Socialistic countries within their Planned/Command Economies. This is because of the fact that Production for *Utility* has much more in common with Production for *Profit* than it does with Production for *Dasein*.

By contrast, the Work-Standard relies on its own set of equations to calculate how much Arbeit and Geld are being through various economic activities. Instead of GDP and GNI, the Work-Standard's equivalent is the Total Productivity Potential (TPP) equation. The first equation below is how the TPP equation is formatted by everyone outside the Central Bank, whereas the second equation is how it is formatted by the Central Bank.

$$\text{TPP} = (\text{State Budget} + \text{People's Geld}) + (\text{RTEP} + \text{RTFP}) + (\text{NSFIs} + \text{State Investments})$$

$$\text{TPP} = \text{TPP Account} + \text{LER Accounts} + \text{SI-EF Accounts}$$

The TPP equation will tell us how much Geld is owned by the State and Totality, how much Arbeit and Geld are being created from all known economic activities, how much Arbeit and Geld comes from issuances of NSFIs by the Kontor, and all State Investments going to the VCS Economy. The key difference that distinguishes the TPP equation from the GDP and GNI is that it rejects the idea of promoting economic growth through reckless forms of Consumer Spending and Government Spending. Instead, it promotes the need for implementing grand strategies of trying to live within one's own means of production.

Granted, there were other differences described in *The Work-Standard* (2nd Ed.) that set the TPP equation apart from the GDP and GNI equations, but there is another aspect that was never covered in any of its Entries. It is true that the TPP equation, like GDP and GNI equations, is designed to record the extent economic activities, but I must stress that the TPP equation will only convey the official ones. In other words, there is a blind spot in the form of an *Informal Economy* which exists alongside the official VCS Economy and the Socialist Student Economy (SSE). Just as how the GDP and GNI equations are incapable of recording the economic activities of the *Informal Economy*, we also cannot ascertain its Presence-at-Hand through the TPP equation. Ergo, we must evaluate it from the standpoint of the *Work-World* and its *Domains*.

The Informal Economy

Recall earlier that while every conceivable form of economic activity related to a Profession can exist anywhere in the *Work-World*, only the ones attached to a *Domain* are capable of creating Arbeit and Geld vis-à-vis the LER Process. Economic activities which are unattached to any

Domain will not reap the full benefits of the LER Process. Any *Arbeit* created outside of a *Domain* cannot be converted into *Geld* because they will not be registered at all in the Life-Energy Reserve. And because there is no *Arbeit* being contributed, there is just a simple transactional sale of an item for Actual *Geld*. Moreover, if the economic activity in question is being conducted as part of an Enterprise and is probably unrelated to illicit activity, then the Enterprise is also straddling the fine line between *Productive Property* and *Personal Property*.

To reiterate, there is an economic activity somewhere in the *Work-World* that is not being done as part of any given *Domain*. This economic activity is not contributing any *Arbeit* to the Life-Energy Reserve, preventing any conversion of said *Arbeit* into *Geld*. It is only generating Actual *Geld* from its transactional sales in the Tournament. The Enterprise in question occupies a murky area somewhere between *Productive Property* and *Personal Property*. And the economic activity itself is not illegal nor is it related to organized crime. All of these are genuine characteristics of an *Informal Economy* existing alongside the VCS Economy and the SSE under the Work-Standard.

Traditionally, an *Informal Economy* refers to any economic activities that, while still being capable of generating *Kapital* and *Schuld*, are not considered part of the official Market/Mixed Economy or the OECD-Type Student Economy. They are not always subject to taxation and regulatory system of the Parliament, and the range of Professions that an Informal Economy covers can vary. It could be a street vendor selling cheap designer knockoffs or a garment worker making fabrics inside their Household. It includes people working in the privatized commercial firms of the Gig Economy like Uber, Airbnb, or DoorDash. And it even includes the *Kapital* earned from doing odd jobs outside of the Market/Mixed Economy like fundraising at a bake sale or running a lemonade stand in front of one's Household. All of these are well-known manifestations of the Informal Economy because each one is not always going to be regulated enough and the Parliament will not always be able earning a lot from imposing taxes on their activities.

An Informal Economy can also occur in Planned/Command Economies, particularly in circumstances where certain goods are unavailable. One relevant example in the former Soviet Union and Eastern Bloc countries was the idea of driving an unlicensed taxi and being paid by the tourists in their currencies as opposed to the domestic currency. Another involved the smuggling of Japanese VCRs, Levi's jeans, and even US Dollars past customs and selling them informally. I have covered this particular topic before in The Work-Standard, including how this was related to the idea of the Soviets and Eastern Bloc countries running Specialty Stores for the sole purpose of maintaining foreign currency reserves. What has yet to be discussed are the other ways in which an Informal Economy can be dealt with because the Specialty Stores alone will not be enough. There is another way for MTEP to deal with them and it does not involve passing market reforms.

Let's return to the *Presence-at-Hand* of juicing lemons by hand or with a lemon squeezer. Suppose for a moment that somebody decided to run a lemonade stand to sell the lemonade to people passing by the Household. Since this is a part of the Informal Economy, the person running the lemonade stand will not be contributing Actual *Arbeit* to the Life-Energy Reserve. Instead, they will be receiving Actual *Geld* based on the Price that they are selling lemonade. The question to be asked here is whether the Economic Planners and Inspectors should intervene and have this economic activity be attached to a *Domain* in the *Work-World*. It is one thing to run a lemonade stand as a temporary endeavor for a day or two, but making the lemonade stand a part of one's Profession is another matter altogether.

Assuming the activities are not illicit (which is a whole different matter altogether), how should the Economic Planners and Inspectors intervene under MTEP? There are at least five different ways in which this matter could be resolved:

1. File a *Letter of Complaint* with the State Commissariat of Wages and Prices that somebody is running an Enterprise in the Informal Economy. The State Commissar will get involved and see to it that any further economic activities will not be allowed to continue until they obtain an “**Economic Organization Permit**.” By obtaining an *Economic Organization Permit*, the recipient will be able to move their economic activities away from the Informal Economy and create a legitimate Productive Property that exists as part of either the VCS Economy or the SSE. This will only happen if someone’s activities happen to be very successful and causing harm to the livelihoods of Small Businesses, Cooperatives, and Workshops.
2. Alternatively, if the economic activity in question happens to be very similar to another Profession which is a part of a *Domain* in the *Work-World*, the State Commissariat might persuade them to consider working in that Profession and receive a Fief from the Kontor. In exchange for that person promising to cease their activities within the Informal Economy, the State Commissariat will cover the Service Fee of their Fief.
3. Negotiate with the members of a Guild and have them recruit the person still working in the Informal Economy to join their Small Business, Cooperative or Workshop. Compared to the first option, this one is more likely if the person conducting themselves in the Informal Economy is struggling to find Meaningful Work.
4. If an economic activity needs to be conducted within the Informal Economy, it is either a fundraising campaign or donation drive by the SSE, a community-organized charity event overseen by the Guilds, a sanctioned activity by political parties and organizations, or a volunteering endeavor. Should that be the case, no Actual Arbeit will be contributed to the Life-Energy Reserve because these activities are being done for non-economic purposes. I will be discussing this particular topic in a relevant Entry within Section Three.
5. Let the Council State send them a notice for either Work-Conscription or Military Conscription. Since employment in the Informal Economy has never been truly recognized by most governments, it is only natural for the Council State to at least send them a Work-Conscription notice because the Service Record of that recipient will state that they are, legally speaking, unemployed.

Section Three: The first place



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Dealing with the Wealthy (Pt. 1 of 2)

There is a justifiable Intent for doing away with most forms of Taxation such as Income Taxation. I had discussed the topic of taxes before in *The Work-Standard* (2nd Ed.) where I provided some convenient arguments for deemphasizing Taxation in favor of the Arbeit and Geld created from the LER Process. When I advocated for eliminating Income Taxation, I was essentially arguing in favor of a different methodology to accommodate the other factors introduced by the Work-Standard. Under the Work Theory of Money (WTM), Wages and Prices, despite continuing to relay information about the national economy, are both dependent on the Quality of Arbeit (QW) and Quality of Geld (QM). Issuances of Paygrades are treated as a matter of the Council State because the employers and employees of different Enterprises and Industries now had to focus more on their individual and collective contributions of Arbeit and Geld to the Life-Energy Reserve. The amount of Actual Geld allocated toward the Paygrades by the Council State is impacted by the overall performance of the VCS Economy and the Attrition/Inaction Rate, in addition to the usual qualifications like “years of service” and “number of dependents.”

Without Income Taxation, as the reasoning from Social-Democrats and Social Liberals (Read: Progressives) went, there would be nothing to deter people from becoming wealthier than others. How we intend to interpret their positions depends on whether we are evaluating them from the standpoints of Production for *Profit*, Production for *Utility*, or Production for *Dasein*. Production for *Profit* and Production for *Utility* represent the two sides in the issue of “Wealth Inequality.”

In Production for *Profit*, we would have to argue that by promoting a “Progressive Taxation System,” there will be fewer ‘Incentives’ for the Market/Mixed Economy to generate a higher Quantity of Kapital to surpass the concurring Quantity of Schuld. The upper classes, because they have more Kapital, can afford to pay down their Schuld, whereas the same cannot always be said for the lower classes. To have the upper classes spend more of their Kapital in taxes will leave them with less Kapital to maintain Kapital Accumulation.

Conversely, in Production for *Utility*, the “Progressive Taxation System” will create a Wealth Redistribution effect that will trickle-down a fixed Quantity of Kapital to the lower classes to mitigate their Quantity of Schuld. As stated earlier, the lower classes are less likely to ensure that their Quantity of Kapital will surpass their Quantity of Schuld as the upper classes. This Wealth Redistribution occurs in the form of Welfare Capitalist programs created by the Parliament.

When we evaluate the other two Modes of Production in Production for *Dasein*, we have to realize that the ‘Incentives’ for the “Progressive Taxation System” revolve around getting the upper classes to spend more of their Kapital. They have to spend more Kapital in order to ensure that the lower classes will have less Schuld. The Parliament’s Welfare Capitalist programs function as the vehicle through which the transfer is conducted. The so-called “Wealth Equality” emerges as an “Equilibrium” in Kapital Accumulation between the upper and lower classes: the Quantity of Kapital and the Quantity of Schuld generated by both classes would then be on par with each other. Going back to the Work Theory of Money (WTM), Income Taxes are incapable of directly targeting the LER Process. What it will target instead are two accounts of Actual Geld:

- A “Personal Income Tax” on the Actual Geld that Vocations and Professions receive from their Paygrades each week.
- A “Corporate Income Tax” on the Actual Geld that Enterprises and Industries receive from selling goods and services.

It takes Actual Geld to contribute Actual Arbeit, just as it takes Actual Arbeit to generate Actual Geld. Income Taxation not only reduces the possibility for Life-Energy Charging (LEC) and leaves larger Enterprises and Industries with less Actual Geld, it is also an inefficient, wasteful solution at addressing the question of what to do with the Actual Geld owned by the wealthy. There are already other methods provided by the Work-Standard in resolving this particular matter. I can think of six different options on what the wealthy could be doing in Production for *Dasein*:

1. The first option is to have the wealthy invest their Actual Geld in NSFIs at the Kontor (Financial Office), giving the Totality and the State the ability to create more Actual Arbeit.
1. The second option involves the wealthy spending their Actual Geld on goods and services from Small Businesses and Cooperatives, which will also support the Totality and State.
2. The third option entails the wealthy allocating their Actual Geld toward specific Personal Properties that, when attached to a Domain within the Work-World, can be turned into a Productive Property as part of a new Enterprise.
3. The fourth option is for the State to provide the wealthy with opportunities to invest their Actual Geld into research and development projects at the Kontor.
4. The fifth option is for the State to help the wealthy spend their Actual Geld on causes that benefit the national interests of the Totality.
5. And the sixth option, which will be focus of this Section, is for the wealthy to invest their Actual Geld into the affairs of the SSE by working with its Student Government.

The fifth and sixth options tend to overlap with each other. The Student Government might be interested in promoting certain initiatives that do not necessarily require the intervention of the Council State. A likewise occurrence can also emerge from the Council State, only this time the SSE will not be involved. In both cases, the Council State and the Student Government are trying to provide new Intents for the wealthy to do something with their Actual Geld. It should be noted that not everyone who is wealthy will have political-economic motivations for their Actual Geld. Sometimes, there might be those who believe that they should spend their wealth on causes that appeal to them. That would be the opportune moment for the Council State or the Student Government to take the initiative and turn the cause itself into a national policy issue.

On their own, the Actual Geld of the wealthy is nothing without the Totality and the State. It matters very little as to how much Actual Geld somebody has in their personal accounts. They can spend their wealth on promoting certain causes which benefit the Totality and State, but their efforts alone will not take them far. The Council State and the Student Government's involvement will provide them with access to manpower and resources, which can include the participation of religious congregations. That too is where Production for *Dasein* needs to distinguish itself from the other two Modes of Production. In essence, the Actual Geld of the wealthy should be spent in a manner that will lead to the flourishing of the Totality and without losing their wealth while doing so. Such acts of charity must not be allowed to devolve into ways of evading taxation (as in Production for *Utility*) or being a poor substitute for the Council State (as in Production for *Profit*).

The question that needs to be ascertained now is an in-depth discussion of how each of the six options can be applied in practice. In the next half of this Entry, I will address the Explicit and Implicit Intents behind the wealthy's spending habits in the first and second Modes of Production and how they might change in Production for *Dasein*. Then I will determine why the wealthy should be inclined in investing their wealth in any one of the six options.

Dealing with the Wealthy (Pt. 2 of 2)

The spending habits of the wealthy deserve further analysis than what has been discussed previously in *The Work-Standard* (2nd Ed.). When I originally discussed about the topic, I did so in relation to the Social Ranking System. I mentioned how the concept of “Class” in Production for *Profit* and Production for *Utility* was consistently affixed to Kapital and Schuld. The first and second Modes of Production would insist that a person who has \$1,000,000 USD should be considered as being part of a higher Class than somebody who has only \$100,000 USD. The idea is that the hierarchical structure should reflect the person’s Quantity of Kapital and Quantity of Schuld at any given period in *Zeit* (Time).

Having a higher Quantity of Kapital and a lower Quantity of Schuld are supposed to confer status in the first and second Modes of Production. By having more Kapital than the next person, one is able to change their spending habits to reflect their ability to afford a higher standard of living. To afford a higher standard of living represents the fact that someone has the Quantity of Kapital and the Quantity of Schuld required to sustain the newfound expenditures. That essentially boils down to acts of Consumerism, of buying things that one neither needed nor wanted, but whose ‘Incentives’ (or for our purposes, Intents) are meant to convey the fact that one has a higher Quantity of Kapital. The ability to sustain those expenses may include ownership of privatized commercial firms, LCFIs (Liberal Capitalist Financial Instruments), having a high enough “Credit Score” with the Fractional-Reserve Banking System, or earning more than enough Kapital to afford the expenses.

Based on these considerations, it should not be too surprising to expect Production for *Profit* or Production for *Utility* to define its notion of hierarchy along the lines of Quantity of Kapital and Quantity of Schuld. It is also unsurprising to learn that the “Progressive Income Taxation System” happens to be derived from that conceptual understanding of hierarchy and the interplay between upper and lower “Classes.” If there is something which needs to be understood about the “Progressive Income Taxation System” and has not yet been described in the preceding half of this Entry, it is this: people across different echelons of a nation’s hierarchical structure are supposed to help each other. That was the whole ‘Incentive’ behind promoting Income Taxation in peacetime contexts as they are understood by most Social-Democrats and Social Liberals (Read: Progressives). However, the definition of what constitutes as ‘help’, as I had pointed out in the first half of this Entry, involved ensuring that the upper and lower Classes will have equal Quantities of Kapital and Schuld.

The Wealthy’s Spending Habits in other Modes of Production

Since the wealthy’s spending habits in the first and second Modes of Production are meant to reflect their Class vis-à-vis Quantities of Kapital and Schuld, it then becomes imperative to ascertain what the wealthy are spending their Kapital on. Generally, in a Market/Mixed Economy, the wealthy would try to spend Kapital on things that can retain their Value and can fetch a higher Price. This explains why a majority of them tend to invest their Kapital in LCFIs like Stocks and Bonds. While Stocks and Bonds are not the only ways in which they invest their Kapital, they do have some understandable ‘Incentives’ behind making those specific choices.

The idea of a Stock, as an LCFI, is to buy shares in the ownership of a privatized commercial firm at the financial market. Shares in ownership of a firm will in turn translate into shares of its Profits. Even though the wealthy have no direct control on the innerworkings of their chosen firm, they

can indirectly influence the direction of its economic activities as “shareholder” and “stakeholder.” Whenever they buy the shares vis-à-vis the Stock, the wealthy are allocating a fixed Quantity of Kapital into the privatized commercial firm. The firm would then spend the Kapital in order to create more Kapital through the sales of goods and services. Here, the Schuld becomes apparent because the firm, upon creating Profits, has to eventually split the Quantity of Kapital between its employees and its shareholders. If the firm for whatever reason cannot keep its Profits high enough, then we can expect its Quantity of Schuld to start accumulating.

The other LCFI, Bonds, follow a similar metaphysical framework as the Stocks. By buying Bonds from a privatized commercial firm or the Parliament (in the case of government bonds), wealthy are lending their Kapital to whoever is borrowing it. The Bonds act as the vehicle to facilitate the transfer of Kapital between hands, with each Bond acting as an interplay between Kapital and Schuld. By holding onto them, the wealthy are expecting to earn Kapital from the Interest accumulated over the years leading up to the LCFI’s Maturity Date. Once the Maturity Date comes, they can have the Bonds converted into Kapital on the expectation that the privatized commercial firm or the Parliament has the Quantity of Kapital required to pay them back. Bonds issued by Parliaments are stable than those issued by privatized commercial firm because former exerts control over its Central Bank’s creation of Kapital and Schuld as part of the Financial Regime. The latter, by contrast, cannot always be counted on to have enough Kapital.

Those two LCFIs are not the only options available to the wealthy. Another option includes Commodities such as Gold and Silver as well as other precious metals and minerals. Having Gold and Silver will give the wealthy additional Kapital in the event of an economic or financial crisis because the Gold and Silver will continue to be Priced in either US Dollars or their domestic currency. The next major option for the wealthy involves making large purchases of Private Properties as Real Estate, especially those which can be Leased or Rented out by others in exchange for Kapital. The wealthy could spend their Kapital on rare antiques, fine artworks, or Intellectual Properties. The more ambitious ones might consider Cryptocurrencies, but that tends to be done as part of a broader investment strategy.

What do all of these activities have in common, apart from being associated with the first and even second Modes of Production? Each example above involves the wealthy allocating Kapital toward endeavors which they believe will safeguard their Kapital and perhaps even earn them more Kapital over the long-term. Compared to other Classes, most wealthy people will try to preserve as much of their Kapital as possible. Breaking even is preferable to losing Kapital, but Kapital Accumulation is far better than breaking even. This mentality can also be found in the middle and lower Classes as well, but what separates them from the wealthy is that the wealthy have additional ‘Incentives’ on what to do with their Kapital.

The Wealthy’s Spending Habits in Production for *Dasein*

Nothing here should be too unusual to anyone who has made the effort to acclimate themselves with the Work-Standard. I say this because the concept of the Social Ranks in Production for *Dasein* function differently from the Classes found in the other two Modes of Production. A hierarchical structure centered around the Quality of Arbeit and the Quality of Geld will come with its own set of dynamics, altering the spending habits of the wealthy. Instead of a hierarchical structure where those occupying the higher echelons have more Kapital, the Social Ranking

System envisages the higher echelons as those whose Quality of Arbeit and the merit of their achievements had distinguished them from the rest of the Totality.

Thus, the position of the wealthy will not always be occupying the same Social Rank within the Socialist Nation as they would in Liberal Capitalist regimes. Although it is possible for the wealthy to attain any one of the highest Social Ranks, simply having more Actual Geld than others will never serve as a true reflection of their Social Rank. The amount of Geld that goes into somebody's Paygrade is distinct from their Social Rank. A person can become wealthy under the Work-Standard, but they will always be outranked by those who, despite having less Actual Geld, still have a higher Social Rank than the wealthiest members of the Totality. These characteristics are related to the manner in which I had devised the Social Ranking System back in *The Work-Standard* (2nd Ed.) and later reiterated in Section One of *The Third Place* (1st Ed.).

Even though the wealthy may not necessarily be occupying the same Social Rank, that is not to suggest that their spending habits will be same as they had been in Production for *Profit* or Production for *Utility*. Instead, their spending habits will be geared toward the specifications of Production for *Dasein* as I had outlined towards the end of the first half of this Entry. I previously stated that there were six different options for the wealthy to spend their Actual Geld, and they are:

2. The first option is to have the wealthy invest their Actual Geld in NSFIs at the Kontor (Financial Office), giving the Totality and the State the ability to create more Actual Arbeit.
3. The second option involves the wealthy spending their Actual Geld on goods and services from Small Businesses and Cooperatives, which will also support the Totality and State.
4. The third option entails the wealthy allocating their Actual Geld toward specific Personal Properties that, when attached to a Domain within the Work-World, can be turned into a Productive Property as part of a new Enterprise.
5. The fourth option is for the State to provide the wealthy with opportunities to invest their Actual Geld into research and development projects at the Kontor.
6. The fifth option is for the State to help the wealthy spend their Actual Geld on causes that benefit the national interests of the Totality.
7. And the sixth option, which will be focus of this Section, is for the wealthy to invest their Actual Geld into the affairs of the SSE by working with its Student Government.

What would be the Explicit and Implicit Intents behind these six options? Why would the wealthy want to invest their Actual Geld in any of those options?

The first option involves the Kontor allowing the wealthy to spend Actual Geld by investing in Fiefs and Work-Plans and creating Actual Arbeit from the production process. When the wealthy invests Actual Geld in Fiefs or Work-Plans, they are essentially providing Actual Geld to whoever is selling those NSFIs. With Fiefs, the wealthy will become directly involved in the affairs of the affected Enterprise and entitled to its Drawings in exchange for their Actual Arbeit. For Work-Plans, they will be creating Actual Arbeit for an Enterprise, and the resulting Actual Geld can then be received by cashing in the NSFI at the Kontor. The Explicit Intent of spending Actual Geld on Fiefs and Work-Plans is "Geld-into-Arbeit."

The Implicit Intents of investing in Fiefs and Work-Plans occurs when the wealthy decides to sell Fiefs and Work-Plans at the Kontor. By selling Fiefs, the wealthy are providing ways for others to become directly involved in their Enterprises or become entitled to its Drawings in exchange for Actual Arbeit. Alternatively, selling Work-Plans will allow the wealthy to receive additional

sources of Actual Arbeit and expand the production capabilities of the affected Enterprise. The Implicit Intent of receiving Actual Geld from Fiefs and Work-Plans is “Arbeit-into-Geld.”

Whichever the case may be, the wealthy are expecting their wealth to grow from interacting with the LER Process itself. By spending their Actual Geld on those NSFIs, they are providing ways for the Totality to create other sources of Actual Arbeit, which can then be converted into Actual Geld at the Life-Energy Reserve. The wealthy will receive the Actual Geld from either the Drawings of an Enterprise through a Fief or cashing in a Work-Plan after its Maturity Date.

The second option has the wealthy spending Actual Geld on the goods and services of Small Businesses and Cooperatives. Since I had established that one of the roles of Small Businesses is to fulfill the niche role of providing custom-built and one-of-a-kind items, they will provide an opportunity for the wealthy to invest their wealth into items that will retain its Value and can fetch higher Prices well into the distant future. The same Explicit and Implicit Intents are also apparent here as they were in the first option.

The same can be said for the third option, which entails the wealthy spending Actual Geld on purchases of Personal Properties from the Council State. Here, the Council State is expecting the wealthy to convert the Personal Properties into Productive Properties, so that it will start creating Actual Arbeit and Actual Geld by extension. All it takes is for somebody with the right combination of creativity, ingenuity, ambitiousness and industriousness to turn any Personal Property into a Productive Property that will in turn become a creator of newfound wealth.

We can expect some similar Explicit and Implicit Intents to exist in the fourth, fifth, and sixth options. What distinguishes those Intents from the ones shared by the first, second, and third options is that they are intended to serve as suitable alternatives to the sort of Philanthropy that puts the wealthy in the category of the Informal Economy. After all, when the wealthy engages in Non-Profits and Philanthropy in the other two Modes of Production, they are either trying to evade taxes and pass on their wealth to the next generation or to provide services which the Council State could otherwise be coordinating with the certain elements of the Totality. In either case, it can be argued that the wealthy are trying to conduct themselves inside the Informal Economy.

For the purposes of Production for *Dasein*, it is vital that the Council State strive to consolidate the efforts of everyone interested in helping the less fortunate or financing research and development, guiding them toward a single unified endeavor. The Council State does not necessarily have to replace charitable groups outright insofar as the Council State should be guiding them toward their intended goals. This rule applies more so to the wealthy, especially those seeking to spend Actual Geld on important causes which appeal to them. But should one of those causes happen to involve the SSE, the Student Government must have its own say on the role of the wealthy in the Total Educational Effort of the Student Body. Just like the Council State itself, the Student Government needs to be able to get along with the wealthy and try to help them find more efficient ways of spending their wealth.

The Wealthy's Interfaces with the SSE

The Social Ranking System dares to envisage the hierarchical structures of the Socialist Nation along the lines of merit, achievement and the Quality of Arbeit of each Self's Vocation. As discussed earlier in Section One, everyone in the Totality begins with the lowest Social Rank once they enter secondary school. From there, everyone strives to reach the next higher Social Rank, in addition to receiving medals, awards, letters of commendation and even Prizes from the Council State. This is a lifelong endeavor, so everyone has a chance to attain their next Social Rank will be able to do so long after graduating from secondary school. The Social Ranking System's Social Ranks are universal across every Profession among the Domains of the Work-World. Anyone switching Professions or working in more than one will still have the same Social Rank regardless.

The obvious advantage of the Social Ranking System is that it deters all notions of modeling these hierarchical structures along the lines of wealth and blood. One could be wealthy or nobility, but they will always be outranked by somebody with a higher Social Rank than them. This rule applies more so if the person outranking them happens to be a poor or well-to-do commoner. Another advantage is that it simultaneously achieves the seemingly opposing aims of Corporatism and Pure Socialism, which is the question of "Class Collaboration" or "Class Struggle." Both aims are applicable to the Self, Totality, and State trifecta from *Prussianism and Socialism* and introduced as far back as *The Work-Standard* (2nd Ed.). For the sake of ascertaining the wealthy's social interactions with young people, how are both concepts applicable to the Social Ranking System?

Class Collaboration or Class Struggle?

The general premise of *Class Collaboration* is that pitting the wealthy against the poor is harmful to the nation and promotes greater division among the Totality. Most proponents, from certain Social-Democrats espousing Tripartism (Read: "Social Corporatism") to real Fascists advocating "State Corporatism," believe that peoples of different classes should seek compromise and work together toward commonly-shared goals through the State. With that idea in mind, Corporatism envisages a "Corporate State" presiding over "Organized Labor" and the "Business Community." Unlike the Fascists, it has become mundane in the decades since the Death of Bretton Woods for Social-Democrats to supplant "Organized Labor" with the Fractional-Reserve Banking System in their version of Corporatism. The "Business Community" in that context implies a Tripartite of Parliament, the Market/Mixed Economy, and the Fractional-Reserve Banking System. And unlike the special cases of the Soviets, PRC, Eastern Bloc countries and even the German Reich (all of which were missing some vital components here and there), the dynamics of Production for *Utility* are more readily apparent in Social-Democratic Tripartism.

In Corporatism, Class Collaboration would entail the Totality being split into Organized Labor and the Business Community, leaving the Self as a separate entity. The Self, like the State, exists between these two halves of the Totality insofar as the Self acts akin to an intermediate between those two halves. This Self in particular may be a member of Organized Labor and supportive of the Business Community, or they could be a member of the Business Community and sympathetic to the concerns of Organized Labor. Whichever the case may be, the Totality's metaphysics operates differently than what occurs in the Class Struggle.

In Pure Socialism, the Class Struggle can be framed along the lines of the "Scientific/Artistic Socialism Distinction," where the definitions fall under one of two specific interpretations. The most well-known and well-understood is the traditional definition promulgated from Scientific

Socialism according to Karl Marx and Friedrich Engels, where the “Bourgeoisie” are locked in permanent, uncompromising conflict with the “Proletariat.” The Bourgeoisie are generally understood by its adherents as being those who create and own Kapital and Schuld as part of Production for *Profit*, what Marx and Engels referred to as the “Capitalist Mode of Production.” The Proletariat by contrast are the lower working classes who must earn Kapital and reap Schuld in order to get by in Production for Profit and who in turn must act as a proponent of Production for *Utility*.

Outside of Scientific Socialism, most Artistic Socialisms rely on their own interpretations of the Class Struggle. Religion-oriented Socialisms define theirs between adherents and non-believers (i.e. Mormons and non-Mormons, Muslims and Kafir, Jews and Gentiles, etc.). Nation-oriented Socialisms frame theirs as one between nationals and foreigners or, in the case of National Bolshevism, opposing alliances of nations. Environment-oriented Socialisms outline theirs in terms of the ecological interactions between humanity and nature. A State Socialism is focused more on State and non-State entities. Exceptional ones like Pan-Germanic Socialism and Pan-Arabic Socialism are fixated on a geographical region of nations sharing the same ethnic and cultural ties (the German-speaking world and Arabic-speaking world respectively) and those which do not originate anywhere within those spatial boundaries. And in the context of the ideology promoted in *The Work-Standard* (2nd Ed.), Hamiltonian Federalist Socialism, it is a multifaceted Class Struggle pitting Hamiltonian Federalism (the Federalism of Alexander Hamilton) and Jeffersonian Democratic-Republicanism (the Democratic-Republicanism of Thomas Jefferson).

Although the Scientific and Artistic variants of Pure Socialism have their own interpretations of the Class Struggle, they all share the same metaphysical logic and express them differently. The notion of success in the Class Struggle rests firmly on the triumph of Pure Socialism in redefining the parameters of social interactions between the State, Totality, and Self. In Scientific Socialism, Marx and Engels insisted that its conclusion of the Class Struggle will occur during the advent of a third Mode of Production, what they referred to as “Communism,” superseding the first and second ones.

For the Artistic Socialisms, their Class Struggles are equally grand and involve a revolutionization of the non-economic social relations in how the State, Totality and Self conduct themselves within their nation and around the world. In Environmentalist conceptions of Pure Socialism, it is the actualized equilibrium between humanity and nature. In Pan-Germanic Socialism or Pan-Arabic Socialism, it is the unification of the German-speaking world or the Arabic-speaking world into a single unified nation. For Mormon Socialism, that is the realization of a Mormon America; for Jewish Socialism, the creation and preservation of the State of Israel; for Islamic Socialism, the preservation of Islamic teachings and practices and their integration into the State of Total Mobilization. And in Hamiltonian Federalist Socialism’s case, the resurrection of the old Federalist Party and the heralding of a entirely new conception of the United States of America called the “Federalist American Union.”

The question to be addressed here is not whether Class Collaboration is a preferable alternative to the Class Struggle or whether there can only be one universal definition of the Class Struggle. On the contrary, it is far more important to ascertain whether there are ethical, moral, philosophical, theoretical, and political contexts to apply aspects of both Class Collaboration and Class Struggle in the Social Ranking System of the Socialist Nation from *The Work-Standard*. This Author is

certain that are contexts for either Class Collaboration or Class Struggle as well as others where it is necessary to apply aspects of both. The social relations between the wealthy and young people, for the purposes of what I am about to discuss, will fall under the context of the latter category.

Kontor Office 6

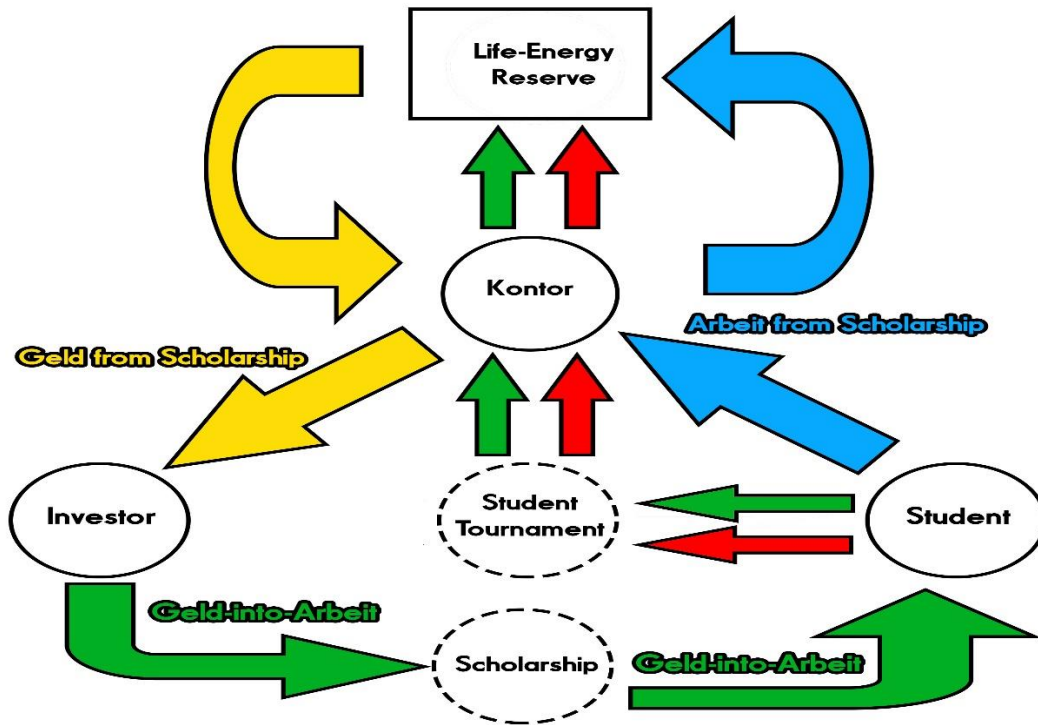
The wealthy can and should be investing their Actual Geld in the Total Productive Potential (TPP) of the Socialist Nation. The VCS Economy and the Council State were the two examples discussed earlier in Section Three. But at the same time, they should also not refrain from investing wealth into the capabilities of the Socialist Student Economy (SSE) and the leadership of the Student Government. Compared to the Student Economy that is characteristic of most Liberal Capitalist regimes, the OECD-Type Student Economy, the conception of what constitutes as “Scholarships,” “Apprenticeships,” and “Sponsorships” will change as part of Production for *Dasein*.

In the SSE, the Intent of a Scholarship will not be to fund the recipient’s educational costs but to act as National-Socialized Financial Instruments (NSFIs) for Students interested in pursuing research and development projects and other ventures. There may be proposals and activities which may require additional funding and resources beyond what can be provided by the Council State or produced by the SSE. It might involve the SSE conducting deals with the Student Economies of foreign nations under the terms of a Real Trade Agreement (RTA). And it can also entail facilitating any large-scale allocation of Arbeit, Geld and Equipmentalities which, though outside the immediate purview of the Council State, is still under the oversight of the Council State’s Ministry of Education. With Scholarships serving as an NSFI facilitating those types of endeavors, their issuance will be conducted by Office VI (“Priority Requisition”) of the Kontor.

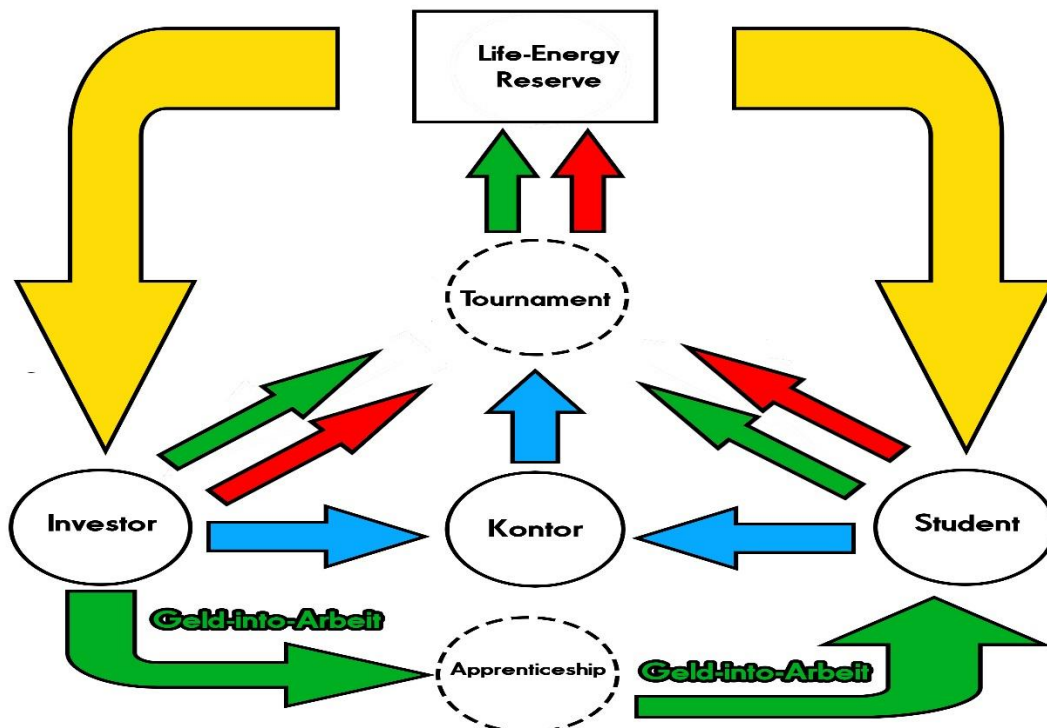
The Kontor’s Office VI is split into four subbranches known as “Group A,” “Group B,” “Group C,” and “Group D”. If I had to provide names for all four in terms of their intended functions, it would be “Non-State Research and Development,” “Technical Patents and Field Prototype Evaluations,” “Intellectual Property and Mass Communications,” and “Non-State Acquisitions and Strategic Investments.” The one that is of relevance to the aforementioned Scholarships, Apprenticeships, and Sponsorships is under the jurisdiction of Group D.

Group D includes separate contingents of Economic Planners and Inspectors alongside the usual financial practitioners and investors. Its overarching purpose in conjunction with the rest of Office VI is to facilitate the secondary allocations of Arbeit, Geld, and Equipmentalities to the SSE, VCS Economy, Reciprocal-Reserve Banking System, Council State or National Intranet. There are the primary allocations of those same three items by the Council State as part of distributing the State Budget, and then there are those provided by the Totality and Self through Group D. Whatever Actual Geld and Equipmentalities that the wealthy are willing to devote to the SSE shall be processed by Group D and sent to the Student Government for further allocation.

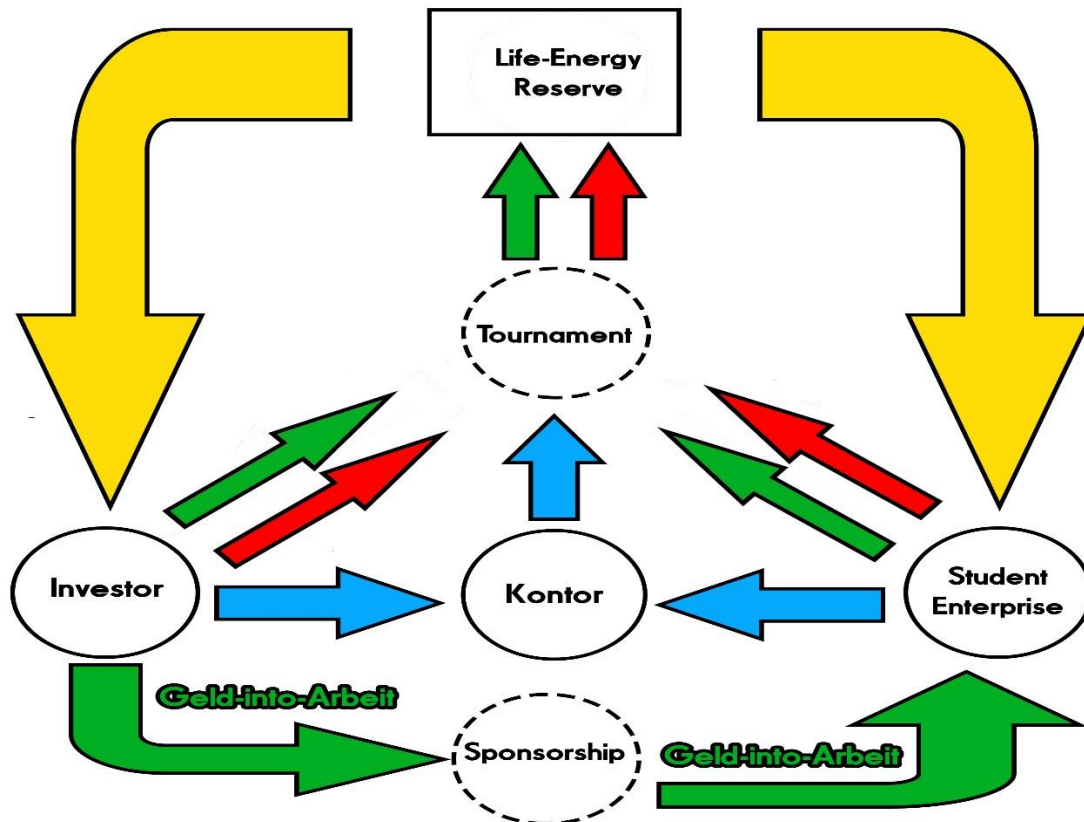
Scholarships function as the NSFI for Students who need Arbeit, Geld and Equipmentalities for their official ventures as part of the SSE. An *Apprenticeship* functions in a similar manner except it applies to their Vocation as part of a Profession in an Enterprise in the SSE or the VCS Economy. The same can be said for the *Sponsorship* being the equivalent for establishing new Enterprises for either the SSE or the VCS Economy. Eligibility for all three depends on the Social Rank of the recipient. The Service Fee will be charged to the recipient instead of the wealthy. Alternatively, the Council State may confer *Scholarships*, *Apprenticeships*, or *Sponsorships* to Students as Prizes.



Author's Diagram of the Scholarship NSFI. With it, the Student creates a secondary source of Arbeit in return for the Investor's Geld, the Investor to cashing in the NSFI after the Maturity Date.



Author's Diagram of the Apprenticeship NSFI. Here, the Investor and Student both work together within an Enterprise to reap Actual Geld from secondary and tertiary sources of Actual Arbeit.



Author's Diagram of the Sponsorship NSFI. Similar to the Apprenticeship NSFI, the Sponsorship NSFI involves the same operation, except it involves one Enterprise from the VCS Economy asserting Command Responsibility over an entire "Student Enterprise" from the SSE. The Student Enterprise becomes the Subsidiary of its new parent Enterprise. And like the Apprenticeship NSFI, the Sponsorship NSFI allows those two Enterprises to create secondary and tertiary sources of Actual Arbeit, which can then be converted into Actual Geld.

Informal Economy: Fundraising and Donation Drives

The issue of integrating important Informal Economy activities like fundraising and donation drives will also be overseen by Group D of Office VI. In the LER (Life-Energization Reciprocity) Process, economic activities which contribute Arbeit and generate Geld are registered in the Life-Energy Reserve and added to the Total Productive Potential (TPP). The Arbeit and Geld yielded from fundraisers and donation drives, however, are voluntary acts of charity to those in need. Yes, people who participate in such activities do create Arbeit and Geld as part of the LER Process, and they will be added to the TPP. What is different from most conventional activities under the Work-Standard is where they are supposed to appear in the TPP equation.

Recall the two sets of equations for TPP and the State Budget:

$$\text{TPP} = (\text{State Budget} + \text{People's Geld}) + (\text{RTEP} + \text{RTFP}) + (\text{NSFIs} + \text{State Investments})$$

$$\text{TPP} = \text{TPP Account} + \text{LER Accounts} + \text{SI-EF Accounts}$$

$$\text{State Budget} = \text{State Revenue} - \text{State Expense}$$

The TPP value is the sum of all Geld in the State Budget and the personal accounts of the Totality and Self, the Arbeit of RTEP (Real Total Economic Potential) and Geld of RTFP (Real Total Financial Potential), and the Arbeit and Geld from NSFs and State Investments like tax revenue.

The Arbeit and Geld created from donation drives and fundraisers will not be accounted for in the LER Accounts or the SI-EF Accounts. Instead, they will be appearing in the State Budget or the People's Geld, depending on the intended beneficiaries of those endeavors. If the beneficiary is a specific member of the SSE or the VCS Economy, then it will be deducted from the State Budget as a State Expense. If the beneficiary is a known segment of the Totality, it is added to the People's Geld. However, if the beneficiary happens to be somebody from outside the Socialist Nation, it will be added toward "Developmental Aid" under the "*Mobilization* (Foreign Spending)" of the "Foreign Accounts" as part of Command-Obedience Account Bookkeeping.

I discussed this matter before in *The Work-Standard* (2nd Ed.) as part of an Entry entitled "Foreign Accounts for Inflowing Arbeit, Outflowing Geld." What I should mention is that even though the Arbeit and Geld is going to be transferred to foreign beneficiaries, the fact that it had once existed in the LER Process of the Socialist Nation should still be added toward the final TPP value regardless. It is likewise for other forms of spending in the Foreign Accounts.

Modes of Transportation (Pt. 1 of 3)

Thanks to the State of Total Mobilization, there are plenty of ways to travel. Originally, one's primary means were traveling on foot, riding a bicycle, on horseback or a horse-drawn carriage. In certain parts of the world, horses could be supplemented by other animals like donkeys or camels. In the wake of technological developments throughout the 20th century, other modes of transportation have been made available. Throughout the countryside, automobiles, motorcycles, and buses zip up and down the roadways of national highways, while trains zoom along adjacent rail lines. They raced across bridges spanning the opposite ends of riverbanks navigated by advancing boats and ferries. In the skies overhead, civilian airliners and personal aircraft take off from a nearby airport. Meanwhile, in the major cities, vast transportation networks of subways, trams and trolleys coexist alongside municipal buses, taxis, bicycles, and pedestrians.

The multiplicity of different modes of transportation is dependent on a conception of Property Rights. Production for *Dasein*'s Productive/Personal Properties will allow transportation services to create Arbeit and Geld from their operations. The same can be said about Enterprises which rely on transports for much of their economic activities. And as established earlier, vehicles which provide mass transportation for potential passengers or are responsible for the delivery of goods and services to customers are to be considered as the Productive Properties of Enterprises. Vehicles owned by the Self and individual members of the Totality are their Personal Properties and therefore cannot create Arbeit and Geld due to not being unattached to any Domain in the Work-World. The Productive Properties related to transportation, on the other hand, will fall under one of two categories: the tangible production of vehicles in the Manufacturing Sector and the deployment of those vehicles by the Services Sector.

Three key Industries stand out in the Manufacturing Sector, all of which have Enterprises that are either SAEs (State-Administrated Enterprises) or SOEs (State-Owned Enterprises). Here, they will be referred to as the “Automotive Industry,” “Shipbuilding Industry,” and “Aviation Industry.” I will be discussing about their relation to Arbeit and Geld, how the Totality obtains the vehicles as part of MTEP (Mission-Type Economic Planning), and address questions about why they should coexist with mass transportation systems.

The Three Industries

The Automotive Industry refers to the production processes related to the building of land-based vehicles intended as Productive Properties and Personal Properties. The Shipbuilding Industry deals with the production processes associated with ships. And the Aviation Industry pertains to production processes of aircraft. All three create Actual Arbeit and Actual Geld as part of the LER Process and each receives Actual Geld from transactional sales within the Tournament. Similar to housing development and construction projects, a topic to be discussed later in Section Three, the parameters of how the LER Process functions for those three Industries is somewhat different from most Industries and Economic Sectors in the VCS Economy.

The Actual Arbeit from manufacturing individual parts intended for larger projects may yield a large sum of Actual Geld. Finishing the final product yields more Actual Arbeit from a larger sum of Actual Geld. And conducting the transactional sale itself yields far more Actual Arbeit and Actual Geld. The building of land, maritime and aerial vehicles can be so complex that those three Industries will be creating most of their wealth from their own production processes. The transactional sales might fetch a decent sum of Actual Geld, but the Actual Arbeit and Actual Geld

from providing maintenance and repair services are temporary sources of Arbeit and Geld for the Life-Energy Process.

The significance of temporary sources of Arbeit and Geld is tied to the fact that conventional vehicles need to be periodically maintained and all worn or damaged parts replaced. Somebody has to be there conducting maintenance and repairs and not everyone is going to have the skillset of a mechanic to do it themselves. And even if everyday people are able to perform the maintenance, not everyone is going to be ordering spare parts on a regular basis. Additionally, the temporality of Arbeit and Geld created by the three Industries will also be reliant on the fact that not everyone buys a new automobile, ship or airplane every few years or so. Sometimes, it is possible to expect people to buy a new one every ten or twenty years.

Since there are so many vehicles which could not be readily sold at any given time, it is possible for the three Industries to begin stockpiling spare parts. In Production for *Dasein*, it would be best that the three Industries develop technologies where they can keep an inventory of spare parts and assemble them into vehicles. The Life-Energy Reserve will register the production of spare parts, but neither their final assembly into vehicles nor their transactional sales. Thus, only Arbeit and Geld will be coming from the spare parts instead of the subsequent assembly or sales.

This is what makes the three Industries so different from the rest of the Manufacturing Sector and the VCS Economy at large. They are capable of contributing large amounts of Arbeit and Geld to the Life-Energy Reserve and reaping comparable amounts of Actual Geld from the transactional sales. But because they cannot always expect the Totality to keep purchasing more vehicles, it is necessary that they be brought under the direct administration or ownership of the Council State as SAEs and SOEs instead of NSEs, POEs or PDEs. The Council State will be able to more easily allocate its State Budget toward the three Industries and provide other forms of Meaningful Work, should the three Industries find it necessary to scale back their production processes for the foreseeable future. Conversely, if the three Industries need to ramp up the production process in the near future, they will be counting on the Council State to provide them with the necessary manpower and technical expertise, in addition to large allocations of funds from the State Budget.

Work-Standard Alternatives to Fordism-Taylorism and Post-Fordism?

Moreover, I should mention that vehicle production under the Work-Standard follows very different logic in Production for *Dasein* compared to Production for *Profit* or Production for *Utility*. The first and second Modes of Production, back in the 20th century, relied on a specific methodology that governed vehicle production and later went on to influence the activities of affected national economies. When the first automobiles were introduced to the American people, Henry Ford of the Ford Motor Company introduced a methodology that is firmly hostile to practical applications of the Work-Standard. His methods coincided with concurring developments devised by Frederick Winslow Taylor. This “Fordism-Taylorism,” otherwise known as “Scientific Management,” created an economic model which emphasized mass production for mass consumption or mass creation for mass destruction.

The methodology of *Fordism-Taylorism* is applicable to Production for Profit and Production for Utility insofar as it was relatively common prior to the Death of Bretton Woods. On the assembly line, *Fordism-Taylorism* envisaged simplified production methods where vehicles could be manufactured en masse, causing their Price overall to plummet. This was especially the case for the Ford Motor Company’s Model T. Exactly how Fordism-Taylorism caused the Price of the

Model T to plummet is subject to opposing interpretations from the Incentives of Supply and Demand and the Intents of Command and Obedience.

- The Incentives of Supply and Demand attribute the phenomenon to the sheer Quantity of Model T that were being brought into existence. Since they were able to build so many units of the Model T, the Ford Motor Company could lower the Price of the Model T, resulting in a lower Quantity of Kapital earned from each Model T sale and greater risk of attaining a higher Quantity of Schuld.
- As for the Intents of Command and Obedience, it was the Quality of the production process itself which caused it to surpass the Frequency of transactional sales for the Model T. Due to the production process behind Model T creating so many units, the Unsustainability of the production process itself rose dramatically, causing the Quality of Arbeit to fall alongside the Quality of Geld.

In the shared context of the Reciprocal Theory of Value (RTV) and the Work Theory of Money (WTM), where can we find these effects registered by the Intents of Command and Obedience? Why are there ample arguments to be made that Henry Ford had reapplied Prussian administrative methods to suit the context of Production for *Profit* and Production for *Utility*, but not Production for *Dasein* (which is where the Work-Standard comes into play)?

The answer lies in what Fordism-Taylorism promised to those who applied to their own production processes. By promoting mass production for mass consumption, the manufacturing of the Model T proved to be too much for a consistent body of personnel to sustain on the assembly line. In RTV, the Quality of Arbeit diminished from the growing turnover rates of personnel deciding to avoid working altogether and the replacements who were sent to take over, resulting in a smaller Quality of Geld. Put simply, if Fordism-Taylorism were to be reapplied by an Enterprise under the Work-Standard, there will be less Actual Geld coming from conversions of Actual Arbeit in the LER Process. Without the LER Process, that leaves the Actual Geld received from the transactional sales of each Model T.

Given those conditions, it is no wonder why Labor Unions were more likely to conduct industrial action against the practitioners of Fordism-Taylorism. The production process in Fordism-Taylorism was tantamount to Meaningless Work. The response to the Labor Unions by firms like the Ford Motor Company entailed creating a pseudo-state structure and offering Welfare Capitalist policies as ‘Incentives’ to keep the Labor Unions working and refrain from going on strike.

While the apex of those initiatives occurred during the reign of the Bretton Woods System, it is not like Manufacturing Sectors of Western economies were going to continue them over the long-term. Like the Welfare Capitalism of the Parliament, the Welfare Capitalism of the Market/Mixed Economy has to spend an ever-increasing Quantity of Kapital just to maintain a “social safety net” designed to prevent people from entertaining Pure Socialism. Fordism-Taylorism accounts for why, around the same time as the reign of Bretton Woods System, there were movements afoot to outsource the production process elsewhere to locations that had lower Taxation Rates and weaker Labor Unions. It also explains why, after the Death of Bretton Woods, automation technologies and developing countries later became more popular ways of keeping the Quantity of Schuld down and maintaining a higher Quantity of Kapital. The emergence of the latter two helped create “**Post-Fordism**” and the Deindustrialization of the Western world.

Post-Fordism, as the new production process of Production for *Profit* and Production for *Utility*, quickly shifted away from the ‘mass production for mass consumption’ paradigm of Fordism-Taylorism. Instead of mass production, it favored a mass customization that could cater to almost every conceivable personal preference, allowing firms to achieve worldwide customer base. Logistical supply chains and their Markets were no longer exclusive to the regions of their own nation, due to the Jeffersonian Empire of Liberty (the Liberal International Economic Order, LIEO, that America had realized in 1945 and consolidated by 1990-1991). This led to shorter service lives and poorer Quality for everyday goods, not to mention the later logistical problems of the Coronavirus Pandemic that became inevitable by the 2020s.

Furthermore, another aspect of what made Post-Fordism distinct from Fordism-Taylorism was the “Just-in-Time Manufacturing,” a production process best personified by the “Toyota Production System (TPS).” The idea behind Just-in-Time Manufacturing is to have the production process itself become hardwired to the Incentives of Supply and Demand, meeting the Demand side as quickly as possible with as little waste or costs as possible. The mentality actually reflects that of an older Japanese one, where the geographical conditions of the Japan compelled the need to conserve resources and living space. Compared to its neighbors like Russia, China or these United States across the Pacific, Japan is not a resource-rich nation in terms of land and natural resources. Where Just-in-Time Manufacturing and the TPS distort this mentality is when it becomes applicable to the paradigm shared by Production for *Profit* and Production for *Utility*.

In that context, Just-in-Time Manufacturing insists on the very notion of keeping a stockpiled inventory, even when doing so would be justifiably necessary, as somehow ‘wasteful’. This is where the issue of Overproduction comes into play and where it ultimately differs from the paradigm being applied by the Work-Standard in Production for *Dasein*. When proponents of Just-in-Time Manufacturing define Overproduction, they actually mean the ‘mass production for mass consumption’ mentality of Fordism-Taylorism. They are not, however, referring to the Work Theory of Value (WTM) specific methodology of determining Prices based on their Sustainability in accordance with the Quality of the production process and the Frequency of transactional sales. And what passes as ‘quality’ in their eyes does not necessarily involve the interactions between the Totality and its relation to Technology in the State of Total Mobilization.

Given the potential compatibility issues of Fordism-Taylorism and Post-Fordism, it is necessary that Production for *Dasein* relies on its own production processes to accompany the Work-Standard as part of MTEP (Mission-Type Economic Planning). Whatever production processes that the Council State and Totality chose to employ, it needs to be one that conforms with the metaphysical and technological logic of the Reciprocal Theory of Value (RTV) and the Work Theory of Money (WTM). In other words, it has to be able to ensure that the Totality and Council State will be firmly in control of their Technology, be cognizant to the Intents of Command and Obedience, and provide a consistent Quality of Arbeit in lockstep with a concurring Quality of Geld. This comes at a time where the organizational practices of different Enterprises can be adopted by others, effectively standardizing them throughout an entire national economy.

Modes of Transportation (Pt. 2 of 3)

Back in Part I, I covered the topic of the modes of transportation made possible by the State of Total Mobilization. Most conventional transportation methods came into being throughout the 20th century and can be categorized into three Industries in the Manufacturing Sector of the VCS Economy. I also addressed the potential compatibility that will arise from trying to rely on the production processes of Fordism-Taylorism and Post-Fordism. What the Council State and Totality should strive for is a different kind of production process that complements Production for *Dasein* and can be conducted alongside the Work-Standard and Mission-Type Economic Planning (MTEP). What I will be discussing here in Part II is another dimension of the same issue described earlier in Part I, only in this context we will be addressing mass transportation systems.

Mass transportation, like the three Industries described earlier, are also Productive Properties which fall under the economic organizations of SAEs, SOEs, and NSEs. In Production for *Dasein*, important railways, seaports, and airlines will be brought under the Council State's administration and ownership, whereas those operating within the transportation networks of major cities to be under the administration and ownership of the Municipal governments. As Productive Properties, mass transportation systems create Actual Arbeit and Actual Geld from running the transports and picking up and delivering passengers to their destinations, in addition to receiving Actual Geld from the passengers. The best aspect of this arrangement is that the Council State and the Municipal governments will not only find ways to finance the costs of operating mass transportation systems, but they will also receive tax revenue from selling tickets. That should deter any ideas about trying to 'privatize' them (i.e. restore the Private/Common Property-as-Wealth paradigm of Production for *Profit* and Production for *Utility*).

The presence of mass transportation systems, while it may at first limit the ability of the three Industries to create their own sources of Arbeit and Geld, can be reconciled once they realize that the Work-Plans at the Kontor can be used to make contractual agreements to provide the vehicles required for the transportation systems. They can also be expected to coexist alongside Industries responsible for the production of rail transportation and their subsequent maintenance and repairs. If everything goes according to plan, the Totality should be able to have plenty of ways to commute from the Household to the workspace and back anywhere between several minutes at least to a few hours at most, assuming they took a few detours to visit other places along the way.

On Urban Planning and MTEP

Note that Economic Planning is not the same as Urban Planning, at least not in the manner which both are conventionally understood in the social sciences and in the technical fields. While Economic Planners are more focused on, shall we say, the "portfolios" of their respective Enterprises, Urban Planners are interested in developing the infrastructure of major cities and their surrounding areas. They work with architects, engineers, cartographers, geologists, and other relevant Professions in deciding how a city develops and the forms which it might take across generations. One of their Legal Duties happens to be about determining how mass transportation systems coexist alongside vehicles owned by individual Selves. An automobile driving around a busy street is not going to be the only one present. Its motorist will need to obey traffic rules and the right of way for oncoming traffic, from other motorists to pedestrians and mass transportation systems. People need to cross the street, just as buses and trains have to stop occasionally to deliver passengers to their next stop.

What Urban Planners are expected to accomplish as part of their Profession is to map out the possible actions of everyone navigating the streets on any given day in the workweek. The people riding on buses or trams and trolleys need to have lanes separate from those used by motorists, bicyclists, and pedestrians. Unlike their counterparts in Production for *Profit* or Production for *Utility*, in Production for *Dasein*, the Urban Planners need to be consulting with the Economic Planners and Inspectors regarding the creation of Arbeit and Geld by mass transportation systems and Personal Properties of motorists. As with any other Profession, Enterprise, Industry or Economic Sector, the Council State maintains a set of rules and regulations on the working conditions of Productive Properties and their interactions with Personal Properties. Having mass transportation systems interfere with the movements of motorists will create unnecessary traffic jams and prevent people from reaching the workspace or to their Households. Conversely, having the streets be predominated by automobiles is dangerous for pedestrians and deters any and all possibilities for mass transportation systems to provide alternate means of transportation.

For Urban Planners, the ideal scenario which they will propose is one where pedestrians, motorists, and mass transportation can seamlessly coexist on the same streets and roads. They will remind the Economic Planners and Inspectors that, yes, there are in fact contextual differences between a “street” and a “road.” A street allows someone to navigate around a city and its surrounding urban areas. A road by contrast connects the city and its urban areas to the countryside and other nearby cities. In regards to mass transportation systems, specific types are meant to accompany either roads or streets but never both at the same time. Highways and railways are great for transportation across vast distances, while trams and subways are suitable for transportation around a city.

The Stroad: Urban Planning of Production for Profit

The situation which needs to be avoided in practical applications of MTEP is a type of infrastructure that was coined by the American civil engineer Charles L. Marohn Jr. as the “***Stroad***.” A pejorative portmanteau between a road and a street, the Stroad is a manifestation of Production for *Profit* in a variety of ways and are more likely to be encountered in much of Canada and these United States, specifically where all transportation can be dictated solely by the automobile. Most Stroads lack mass transportation systems, concentrate all traffic from motorists along multilane roadways, and leave little or no opportunities for pedestrian traffic. Since everything on a Stroad revolves around the automobile, every conceivable economic activity that exists along opposite sides of a Stroad will also conform to the automobile.

The consequence of Stroads, as Marohn Jr. sought to address in his initial arguments on his Strong Towns Blog (and later NGO), is that Stroads puts motorists and pedestrians alike at higher risk of collisions and accidents. Stroads, because of their design, yield higher speed limits and heavier traffic congestion, have poorly-maintained sidewalks (why tread on them if all movement revolves around automobiles?), are expensive to maintain, and create environmental damage by contributing to urban sprawl. Therefore, it is not surprising for Marohn Jr. and this Author in particular to be in general agreement with the issue of Stroads from a Hamiltonian Federalist perspective, despite having completely different ideas on how to properly address them.

Marohn Jr., through his Strong Towns NGO, believes that awareness needs to be raised about the socioeconomic, financial, environmental and human costs of not addressing Stroads. He thinks that Stroads can be dismantled by redesigning them as either a street or a road. For “Stroads-into-Streets,” the infrastructure around needs to be rebuilt so that it can fully accommodate pedestrians

and centralize the infrastructure by building up the towns which rely on them (hence Marohn Jr. espousing his “Strong Towns” principle). For “Stroads-into-Roads,” the infrastructure has to be rebuilt to fully accommodate the automobile by eliminating any and all possibilities for pedestrians and slow-moving vehicles to find themselves at risk of high-speed collisions. The result is precisely what the Urban Planners of the Socialist Nation were describing to the Economic Planners and Inspectors on their conduct of MTEP concerning mass transportation systems. Where this Author differs from Marohn Jr. is a matter of how to address the issue of Stroads.

- Why should Urban Planners redesign the Stroad if they, like the motorists and pedestrians navigating any given Stroad, are operating under Production for *Profit*?
- Why expect them to be receptive to the Incentives of Supply and Demand, if nobody cares about what happens on these Stroads, let alone what exists among them?
- Why should Stroads be eliminated if their design philosophy revolves around the paradigm of Private/Common Property-as-Wealth?
- Why would any Municipal government invest in altering the surrounding area around a Stroad, such as installing a mass transportation system that accommodates pedestrians, if they are also saddled with Schuld and cannot find the Kapital to do anything about them?
- And why bother with any of this if there is no legal jurisprudence to hold the decision-making of Urban Planners accountable just as a similar legal jurisprudence exists for Economic Planners?

The solution that this Author calls for in regard to addressing the appearance of Stroads is to bring Urban Planners up to speed with MTEP. With Productive/Personal Property-as-Power, it becomes inevitable to argue that the Stroad is an affront to the Productive and Personal Properties of everyone who relies on it in their everyday activities. A Stroad disrupting the Productive/Personal Properties dynamic creates unsafe working conditions for the Productive Properties and violates the Legal Rights of Personal Properties. It prevents Municipal governments from properly investing in their infrastructure, deterring any urbanization of areas adjacent to Stroads and the provision of alternate means of transportation. It even creates Meaningless Work from having to constantly maintain Stroads, not to mention challenging the Council State’s control over the Intents of Command and Obedience.

Only when the Council State’s control over the Intents of Command and Obedience is threatened can the Council State become openly willing to take proactive action in helping the Municipal government eliminate the Stroads. After all, the Council State also has its own vested interests in redeveloping the adjacent underdeveloped areas (something that Stroads are notorious for) because it has to oversee the construction projects of the VCS Economy and the Student Government of the SSE. The Student Government in particular shall be willing to back the Council State on these endeavors as part of the *Total Education Effort*. After all, the aspiring Economic Planners and Inspectors are going to need some valuable experience in the conduct of MTEP and addressing the issue of Stroads will be enough for a few generations or more. That is, assuming we are referring to the Federalist American Union under Hamiltonianism.

Modes of Transportation (Pt. 3 of 3)

Concluding with the topic about the means of transportation, we will be discussing about two important topics to buttress the ideas introduced in Parts I and II. First, if Part I had more to do with the production process of transportation and Part II about the pedestrian, then the logical conclusion is to finish the topic with the motorist. The driver of the automobile, compared to the driver of the horse-drawn carriage, is a product of the State of Total Mobilization, as evidenced by motorists' ability to harness the horsepower of their engines in order to reach their next destination. Next, we will discuss about the economic roles of transporting Equipmentalities, raw materials and personnel on railways, abroad freighters and airliners. Each have their own respective advantages and disadvantages as well as their intended roles within any given workweek.

On the Distribution of Automobiles

Automobiles, it should be recalled, are capable of being attached to a Domain within the Work-World as the Productive Properties of an Enterprise. They can even be considered as someone's Personal Property, which they use to commute from the Household to the workspace and back. Due to these characteristics and because the Council State technically administrates and owns the Automotive Industry, it is important to ascertain how the Council State intends to distribute the automobiles among the Totality. If one's initial assumption that the Council State will repeat the methodology of STEP (Soviet-Type Economic Planning) in its application of MTEP (Mission-Type Economic Planning), one ought to be ashamed of arriving at such a myopic conclusion.

STEP had a number of methods that governed how it distributed automobiles. The following methods below describe how the Soviets and Eastern Bloc countries employed STEP in their Automotive Industries.

- Eligibility: Relying on the Intents of Command and Obedience, the Central Planners consulted with the Administrators of different Enterprises on who in their workspaces are eligible for receiving an automobile.
- Majority Vote: Relying on the Delegative model of Democratic governance, all personnel in the workspace will vote on who should receive the automobile.
- First-Come, First-Serve: This is that famous "waiting list" which later became the butt of a joke from that Jeffersonian Social-Democrat Ronald Reagan (Read: "I never left the Democratic Party, the Democratic Party left me."). What Reagan did not mention is that the people who had to wait long periods for an automobile never claimed theirs in a punctual manner.
- Lottery: All personnel in the workspace would play a lottery to determine who among them should claim the automobile. A winner is announced by their Enterprise's Administrator.
- Service Record Preference: Sometimes, war veterans and the disabled are more likely to receive an automobile than those who did not serve in the armed forces or are not disabled.
- Transactional Sale: If one is not well-liked in the workspace, running on a streak of bad luck, or does not have anything which helps their Service Record stand out from others, they can always save enough Actual Geld to buy their own automobile.

If I had to categorize these six ways of obtaining an automobile under STEP, it would have to be in three categories. Each one corresponds to Council Democracy, to STEP's conception of competition in the Planned/Command Economy, and the actual transactional sales themselves.

For MTEP, keeping the transactional sales as an option should be preserved and, unlike STEP, the Work-Standard can allow this to be a viable avenue without ever having to rely on borrowing an “Auto Loan” from a Fractional-Reserve Banking System. The Council State should, as stated back in Part I, maintain an inventory of vehicle parts that can be readily assembled for the purposes of the VCS Economy and the Student Government of the SSE by extension. Fleets of vehicles need to be reserved as Productive Properties of Enterprises which need them for their creation of Arbeit and Geld. Obvious examples include Enterprises delivering pizzas, driving taxis, and hauling precious cargo on eighteen-wheelers.

Moreover, the Council State should also consider issuing Implicit Intentions to the Automotive Industry on manufacturing rare, one-of-a-kind heirloom vehicles that will be awarded to those of sufficient Social Rank as “Prizes.” Such Prizes may be conferred on top of medals, letters of commendation, promotions to the next Social Rank or they could be conferred separately, depending on the context at hand. Rather depending on the political process vis-à-vis Council Democracy on the workspace, having to be singled out by the Administrator of one’s Enterprise, a waiting list or a lottery, people will be able to receive the heirloom vehicle in recognition of their merits, achievements, and Quality of Arbeit. The final authority on who decides will be the Central Planners, whose decisions will be enforced by the State Commissariats of Wages and Prices.

That being said, the “lottery” and “first come, first serve” avenues could be preserved as optional ways of receiving heirloom vehicles outside of receiving Prizes from the Council State. Of course, they shall never be used as replacements of the usual purchasing of automobiles and receiving them as part of one’s Vocation or from a Prize. Like casino gambling, running a lottery for an heirloom vehicle could be a way for the Council State to add tax revenue to its State Budget. And the first come, first serve basis could be a way for the Automotive Industry to raise Actual Geld for charitable causes.

In summary, MTEP is supposed to have the following avenues of obtaining an automobile. From the order of highest to lowest priority, there are four possibilities:

1. Transactional sales of automobiles between the Self and an automotive dealership affiliated with an Enterprise specializing in automotive production.
2. Vehicles required by those who need them as part of carrying out their Vocations.
3. Special heirloom vehicles awarded to recipients as Prizes.
4. Fundraising initiatives such as lotteries and raffle giveaways.

Railways, Freighters, and Airlines

Aside from automobiles, other major means of transportation are to rely on railways, ferries, and airlines. All three are great ways of traveling between cities or across the country. Similar to their more urbanized counterparts in the cities, they too rely on similar methods of creating Arbeit and Geld as part of the LER Process. Arbeit and Geld can come from running the services and delivering passengers to their destinations, while a secondary source of Actual Geld is received selling tickets to the passengers. As stated back in Part II, the transactional sale of tickets should suffice in providing the Council State with another source of tax revenue.

But that is not the only way for the Council State to receive tax revenue through those means of transportation. Another context involves international trade, where the Council State will be tasked with facilitating the movement of goods and services as well as Arbeit and Geld across

international borders. This context only becomes relevant when the Council State manages to sign a Real Trade Agreement (RTA) with one or more nations, regardless of whether the other nations involved have national currencies pegged to the Work-Standard. Given the complex, yet specific description of how the LER Process operates in RTAs, allow me to reiterate some of the ideas discussed originally in *The Work-Standard* (2nd Ed.) here.

In any RTA, the Council State can be expected to create tangible wealth from the LER Process or the transactional sales themselves. The difference is that in Real Trade, unlike Free Trade, the Council State must maintain a “Balances of Trades and Payments” with the other nations. Barring the transactional sales, the Council State needs to negotiate with the other nations regarding how much Arbeit and Geld it will be receiving by selling goods and services within their borders. If we were to use a basic bilateral trade agreement with another nation relying on the Work-Standard as an example, the Council State could be expected to yield one of three default possibilities for the Life-Energy Reserve in its RTA:

1. **25% Arbeit & 75% Geld:** The Council State receives less Actual Arbeit in favor of more Actual Geld from the other nation involved in its RTA. In the LER Process, that is up to 25% Actual Arbeit from successfully selling goods and services, but 75% of the Actual Geld from the subsequent conversions.
2. **50% Arbeit & 50% Geld:** The Council State breaks even with other nation. They split the Actual Arbeit and Actual Geld received from the LER Process.
3. **75% Arbeit & 25% Geld:** The Council State receives more Actual Arbeit in exchange for less Actual Geld from the other nation. The Council State gets 75% of the Actual Arbeit in the LER Process and receives 25% of the Actual Geld from the subsequent conversions.

How the Council State decides will depend on whether they are exporting goods and services or importing them from the other nation participating in its RTA. It may seem confusing at first, but this is really an expansion of concepts which were established in the formulation of the Reciprocal Theory of Value (RTV) and the Work Theory of Money (WTM). To understand how these three possibilities are going to be conducted, where are the sources of Actual Arbeit coming from? The four sources of Actual Arbeit in the LER Process are:

1. The production process of goods and services intended for export.
2. The transportation and delivery of those goods and services across international borders.
3. The distribution of the goods and services across the foreign nation.
4. And the successful sales of those same goods and services to customers.

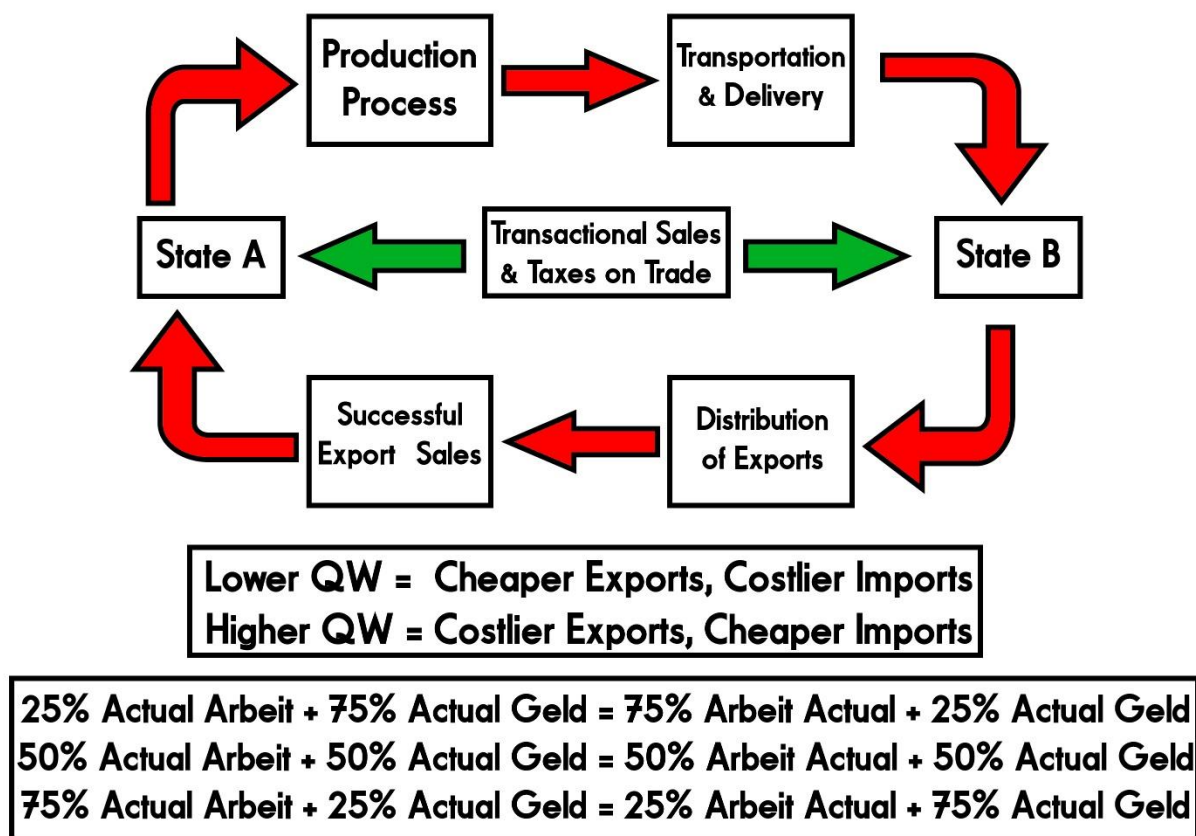
The Actual Arbeit and Actual Geld for each four are to be broken down into increments of 25%. Which of the four should the Council State be allowed to register to the Life-Energy Reserve? Remember that familiar phrase which I had constantly reiterated throughout *The Work-Standard* (2nd Ed.): “The greatest Quality of Arbeit for the least Quality of Geld?”

If the Council State contributes *less Actual Arbeit*, it is going to generate *more Actual Geld*; if the Council State contributes *more Actual Arbeit*, it is going to generate *less Actual Geld*.

In essence, the Value of Arbeit can depreciate by the Council State adding Attrition to the overall Attrition/Inaction Rate by trying to get as much Actual Arbeit from three of the four production processes. Alternatively, if the Council State wants to minimize adding Attrition to the Attrition/Inaction, it can appreciate the Value of Arbeit by reducing its involvement in all but one of the four production processes. Should the Value of Arbeit falls, it leads to Currency

Depreciation, resulting in cheaper exports for the involved Enterprises but more expensive imports. And if the Value of Arbeit rises, it yields Currency Appreciation, making exports expensive but imports cheaper.

The implications of Currency Depreciation/Appreciation induced by the Attrition/Inaction will impact the final Prices of goods and services in the foreign nation. In contrast to the Arbeit and Geld sourced directly from the LER Process, the Actual Geld from the transactional sales themselves are dependent on the extent of Currency Depreciation/Appreciation. By allowing Currency Depreciation, the Council State will cause the foreign nation to spend more on its imports, giving the Council State more Actual Geld from the transactional sales themselves. Conversely, in Currency Appreciation, the Council State receives less Actual Geld from those same transactional sales.



Author's Diagram of the LER and LERE Processes in Bilateral RTAs

These implications are what brings us back to the role of railways, freighters, and airliners. All three are pivotal in determining whether the Council State gets to receive its State Revenues from the LER Process or from the transactional sales as part of its RTAs. Seen in this light, the *Balances of Trades and Payments* are an extension of the same “tradeoff” affecting how the Reciprocal Theory of Value (RTV) and the Work Theory of Money (WTM) influence the conduct of MTEP under the Work-Standard. How much tangible wealth should come from the production process and how much from the transactional sales?

Suburbia and its Compatibility with MTEP

“*Suburbia*,” a term describing the communities around the outskirts of larger cities and metropolitan areas, was originally a phenomenon exclusive to the English-speaking world. In its original British context, the term once meant the residential areas which were situated outside a major city. It conveyed two specific meanings, both of which are products of the 19th century:

- Former towns and villages that were later absorbed into larger cities like London or Birmingham as they expanded during the Industrial Revolution.
- Residential areas separated from the cities by the surrounding countryside and resided by members of then-emerging middle class.

Suburbs that fell under the first category were usually built around the city center, away from the residential areas that accommodated those who worked in the factories. Those which were part of the second category emerged from those who had the Kapital to live well away from the urban pollution and sprawl of the cities. Both categories were integrated into the nearby urban locales through the implementation of rail transportation, connecting those living in Suburbia to the cities.

The emergence of Suburbia in the English-speaking world signified a breakdown in the older delineation between urban and rural areas that once existed before the Industrial Revolution. The British version has been adopted in other parts of the English-speaking world, resulting in distinct interpretations in Canada and the US as well as in Australia, New Zealand and South Africa.

In Australia, New Zealand and South Africa, the concept of Suburbia is defined in the same sense as a “neighborhood.” It refers to residential areas situated within the jurisdiction of larger cities and metropolitan areas and therefore under the administration of its Municipal government. In Canada and these United States by contrast, Suburbia is defined as the outlying residential areas of major towns and cities or as separate communities that exist independently of nearby towns and cities. Even so, the American version in particular is distinct enough to warrant further study.

As a Western phenomenon exclusive to the English-speaking world, the presence of Suburbia is less prevalent throughout the European mainland. Although they can exist in European countries, some of their suburbs are smaller and tended to be integrated into administration of nearby cities and metropolitan areas through its legal or transportation systems. In the German-speaking world for instance, the closest equivalent to Suburbia is the untranslatable “*Vorort*,” which refers to a municipality like a large town or small urban area outside of a major city or metropolitan area. The significance of the “*Vororte*” is supported by the fact that the wealthiest citizens often live within the cities proper as opposed to living away from them like in the English-speaking world. This particular trend in the German-speaking world also accounts for why Karl Marx and Friedrich Engels chose the French word “*Bourgeoisie*” when referring to why those with Kapital in the European mainland often chose to live within the cities. For the original meaning of that term, outside of its Marxist-Leninist connotations, once denoted the people who live within the walls of towns and cities prior to the French Revolution.

The significance of Suburbia is that its presence can impact the operation of MTEP (Mission-Type Economic Planning) for the Economic Planners and Inspectors of the VCS Economy. MTEP, as it was articulated across previous Entries as well as in *The Work-Standard* (2nd Ed.), involved delegating the role of economic planning across the various Enterprises throughout the national economy. The Central Planners still retained their roles, but they now had subordinate Economic

Planners overseeing different Enterprises throughout the VCS Economy. These Economic Planners were to work alongside their retinue of Accountants as well as with the Inspectors sent to oversee the various Enterprises as part of the State Commissariats of Wages and Prices. Each Enterprise, regardless of their economic organization type, was to choose its Delegate who will speak on their behalf at the local Council of their Municipal government.

Based on the manner in which the *Vororte* took shape in the German-speaking world, there continues to be a fine delineation between urban and rural locales. It is possible to imagine some of the *Vororte* being covered by the Municipal governments of the nearby cities or metropolitan areas. Those which are furthest from the cities and those large enough to be considered as large towns and small cities should form their own Municipal government. A similar pattern of organization may also be arranged in other European countries as well.

For applications of MTEP in the English-speaking world, things are a lot more interesting. In the UK, Canada, South Africa, Australia and New Zealand, their conceptions of Suburbia can easily be brought under the jurisdictions of Municipal governments in the major cities and metropolitan areas. Due to the manner in which Suburbia took form in those countries, there is less room for their versions of Suburbia to have separate Municipal governments.

As for the US, it should be noted that there is no formal definition from the Federal government on what constitutes as Suburbia. Although more than half of the US population likes to think that they live in Suburbia, the Federal government is more inclined to disagree insofar as its position is reminiscent of the one found in the German-speaking world. The Federal government continues to maintain a well-defined delineation between rural and urban areas to which Suburbia exists as part of either category but never as its own. Although there were proposals as recent as the late 2010s to change this view, there is still no official moves from the Federal government. To recall a relevant topic from *The Work-Standard*, this could be considered as another phenomenon associated with the “*American Essence*,” in its most fundamental form, being derived from a fusion of British and German (or more precisely, English and Prussian) characteristics.

How would MTEP be conducted at the local level in the Federalist American Union, the US as envisaged in *The Work-Standard* (2nd Ed.)? It would be a combination of approaches found in the German-speaking and English-speaking worlds. Some locations in American Suburbia are large enough to be considered as large towns or small cities and could therefore have their own Municipal governments. Others, especially those within the vicinity of major cities or metropolitan areas, will fall under the jurisdiction of their Municipal governments. This has everything to do with the specific manner in which American Suburbia developed after 1945.

On American Suburbia

The basic formation of a Household in American Suburbia is the single-family home. Each single-family home is a two-story building on a plot of land that includes a lawn, a backyard, and a garage. It is connected to a hierarchical network of roads connecting the house to other houses throughout the neighborhood and the surrounding area outside the neighborhood. The whole idea behind American Suburbia was to promote homeownership, the belief that anyone can someday own their Household and live someplace between the surrounding rural and urban locales. Compared to owning a Household in the cities, the spatiality of Suburbia envisaged the living spaces of individual Households as being separate from each other. And unlike the Households of the countryside, Suburbia was not too far away from the nearby cities, allowing anyone to visit the

cities with their automobiles. In fact, the historical development of Suburbia throughout the 20th century was assisted by the advent of the automobile. Although the automobile is capable of allowing anyone to travel farther distances, one has to wonder why Suburbia in general seldom accommodated other modes of transportation.

Going somewhere in this Suburbia often required the automobile, even in circumstances where traveling on foot or on a bicycle would have sufficed. Not every suburban locale has special lanes for bicycles or areas where one needs to walk in order to reach their destination. Even pedestrian traffic is not always suitable. A similar argument can be made about some suburban locales do not have any buses, trains, or other mass transportation system for those without automobiles. Not everyone is going to have their own automobile and even if they did, there will always be those who might need another mode of transportation due to their automobile being unavailable or because they have some other preference in not always having to drive somewhere.

Outside the immediate boundaries of the neighborhoods are clusters of Enterprises which are predominantly a part of the Services Sector. Shopping centers and the occasional shopping mall will be situated not far from the neighborhoods to sell goods and services. Their proximity is in actual contrast to concentrating the sale of goods and services at the downtown “shopping district,” what is colloquially referred to in American English as “Main Street” (British English speakers will recognize this area as “High Street”). Emergency services such as hospitals or other facilities like schools and office buildings can also be found within driving distance.

An important question posed by the development of American Suburbia for MTEP involves ascertaining the extent to which it will change under the Work-Standard. In various Entries throughout Sections One and Two, I discussed about the establishment of Small Businesses, Cooperatives, and Workshops which would be organized into Guilds and its Delegates sent to the local Councils of Municipal governments as part of Council Democracy. I also addressed another topic regarding the formation of Department Stores and Supermarkets. American Suburbia could facilitate these new Enterprises as sources of Arbeit and Geld. But what has yet to be answered is whether the Work-Standard will be able to help American Suburbia tame its notorious Consumerist tendencies whilst still maintaining a high standard of living.

Aside from the automobile, American Suburbia was also made possible through access to cheap Kapital, the Schuld of which has not always been paid back in full nor will it ever be for the foreseeable future. There are some suburban communities in the Union where the Quantity of Kapital is not high enough to sustain the Quantity of Schuld that comes well after the initial construction projects and the borrowing of mortgages. Even more problematic is the issue of repairing and maintaining the entire infrastructure that came with the Real Estate development of American Suburbia, an issue that has become increasingly relevant in the early 21st century.

It is important to understand that American Suburbia, when it rose in prominence after 1945, was intended to be a generator of Kapital and Schuld as part of the first and second Modes of Production. Production for *Profit* saw much of its gains from the Real Estate development and the immense potential in attracting Kapital from bank mortgages and privatized commercial firms to suburban communities. Jeffersonian New Deal programs, specifically the Home Owners’ Loan Corporation (HOLC), proved influential in accelerating the growth of this Suburbia when it was combined with the Servicemen’s Readjustment Act (otherwise known as the “GI Bill”). Production for *Utility*, on the other hand, contributed to urban sprawl and, among certain States of the Union, either a dissolution of urban communities of American Europeans or a reinforcement of racial

segregation when it came to who could purchase homes in which neighborhoods. The latter is more well-known during the height of suburban development in the 1950s and 1960s, but the former is not as apparent.

When it came to the issue of urban sprawl, two important perspectives appeared in the forms of “NIMBY (Not in My Backyard)” and “YIMBY (Yes in My Backyard).” The development of American Suburbia has seen the NIMBY opposing its spread on grounds that it would disturb the environment and disturb the surrounding areas by contributing to pollution and overcrowding. Those who chose YIMBY argued that the development was necessary in order to improve the livelihoods of those who live in those areas. The positions of NIMBY and YIMBY can be both recontextualized in the purview of Production for *Dasein*, which can lead to different perspectives distinguishable from those found in Production for *Utility*.

On “Yimby” and “Nimby”

Imagine for a moment that somewhere in the Federalist American Union, there is a proposal by a State government to implement an economic policy within a given suburban community. The suburban community in question has its own Municipal government. Its superior State government recognizes the importance of this economic policy and believes that it will provide the Totality with a potentially lucrative source of Actual Arbeit and Actual Geld. That source of Actual Arbeit and Actual Geld is a long-term endeavor will come from economic activities outside of the initial construction and its eventual sale to those interested. How would the opposing proponents of YIMBY and NIMBY respond to the implications of that economic policy?

Those siding with YIMBY will claim that the implementation of the economic policy will provide the affected suburban community with a way to “live within its own means of production.” It will help the local residents create economic growth and pay down the Schuld that it had accumulated when America was still under the Jeffersonians’ Democratic-Republican Party. And if successful, it will provide Meaningful Work for those who are living in other parts of the State.

Conversely, those who chose to align themselves with NIMBY will present a different side of the proposal. They express concerns over the environmental impact of this economic policy’s implementation and a potential loss in the Authentic Dasein of the local area. It might harm the livelihoods of Small Businesses, create unnecessary vehicular traffic and alienate local residents from an influx of people coming from outside the suburban community.

What I just described is generalizable enough to include all kinds of different Enterprises that would match the profile of arguments posited by proponents of YIMBY and NIMBY. It also fits neatly with the concern which I had raised earlier, which was the question of how American Suburbia will be able to adapt to the distinct circumstances of the Work-Standard. While adopting Arbeit and Geld and ditching Kapital and Schuld, a suburban community can be expected to undergo significant redevelopment of its infrastructure in order to accommodate the establishment of new Enterprises which will be creating additional sources of Arbeit and Geld from their economic activities. The economic policy may sound great at first until one stops to wonder if something is going to be irretrievably lost in the midst of those redevelopments.

For the Socialist Nation of *The Work-Standard*, how would it act in these circumstances? What will be its role in the property development and construction projects? What laws might it have regarding the usage of land as part of economic activities?

State Investments in Construction and Land Development

As stated in the Entry “Abolition of Rents and Mortgages,” the Totality owns the land within their country on the basis of National Sovereignty. They in turn entrust the Command Responsibility of looking after the land to the Council State because the Council State has the resources and manpower required to fulfill that role. The Self may own a plot of land and/or the buildings atop it by purchasing it from the Council State. Alternatively, the Council State may allocate the land and/or buildings to the Self as part of their Vocation or award the land and/or buildings as a Prize.

Until that plot of land or adjacent building is transferred to a Self as their Personal Property, the Council State must ensure that a portion of its State Budget be allocated toward land development and construction projects. For the former, this entails maintaining a proper balance between conserving the surrounding countryside and converting it into redeveloped plots of land. The Council State should have its own rules and regulations regarding the usage of undeveloped lands. Even if there is a geographical area rich in natural resources, it may be wiser to preserve them for future generations and making do with what the Totality already has. Conversely, the redevelopment of landscapes should be conducted with the Implicit Intent that said redevelopment will improve the livelihoods of those affected and maintain their sense of Authentic Dasein.

That brings us to the latter, which includes the installment of infrastructure and the construction of buildings. The construction project of a single-family home for instance will require the necessary infrastructure such as electricity and water, in addition to others such as waste disposal and HVAC (Heating, Ventilation and Air Conditioning). All of this and more will need to be built alongside the construction of that house before it somebody can claim it as their Household. A likewise set of considerations can also be expected in the construction of buildings intended as the Productive Properties of future Enterprises. The Council State should also have its rules and regulations regarding how Productive Properties are to be built and the working conditions which are to be adhered by the Enterprises that will someday operate them. That applies for the surrounding infrastructure around the Productive Properties as well as any roads or railroads that may need to be constructed to facilitate potential economic activities.

The construction of infrastructure and the adjacent buildings is to be done with the future in mind. The Council State, when redeveloping land for construction projects, should try to maintain another balance between letting urban areas develop organically on their own and guiding their development along regulated urban planning methods. A good example of this model involves planning the road networks in the major cities and metropolitan areas. The most ideal street layout is one where vehicular traffic, mass transportation systems, and pedestrians are able to travel without either excessively disrupting the others’ movements. The layout will be more intricate than a basic grid-based street layout, where major streets are accompanied by adjoining avenues and junctions capable of accommodating mass transportation, bicycles, and pedestrian traffic.

The manner in which the road networks are organized can impact future construction projects. It is possible to envisage the Council State deciding to build new monuments or facilities, only to realize that it cannot due to the limitations of earlier decisions in designing the roadways. There still needs to be ample space between vehicle traffic, pedestrian traffic, and the buildings themselves. Integrating it into the broader framework of MTEP (Mission-Type Economic Planning) can go a long way in developing the VCS Economy and shaping the long-term manner in which it establishes new sources of Arbeit and Geld.

Even so, one has to stop and wonder why this Author has decided to make a brief discussion on general principles from landscaping, urban planning, and civil engineering. After all, what does land redevelopment and construction projects have to do with the Council State's funding of those economic activities? How are these activities applicable to the LER (Life-Energization Reciprocity) Process and how do they get registered in the Life-Energy Reserve? Why should they even be mentioned to begin with, if the initial assumption was that this Entry was going to be about how the Council State invests part of its State Budget into those same activities? And what does all of this have to do with the Productive/Personal Property-as-Power, Production for *Dasein*, and Student Government of the SSE in particular?

Temporary Sources of Arbeit and Geld

Whenever Arbeit and Geld are being registered in the Life-Energy Reserve, it is important to realize that not every form of economic activity is going to be permanent cycle of Arbeit-into-Geld and Geld-into-Arbeit. Sometimes, a given economic activity might temporarily create Arbeit within a limited span of Zeit (Time), thereby limiting its ability to generate Geld. Land redevelopment and construction projects are two obvious examples of this particular phenomenon. The rate at which Arbeit is contributed to the Life-Energy Reserve is limited to the actual redevelopment or construction itself.

Consider the case of land redevelopment. The Actual Arbeit in that endeavor will primarily be coming from taming an undeveloped area turning it into available plots of land. Once the undeveloped area is cleared, the Enterprise involved will stop creating additional Actual Arbeit from that specific endeavor. The only exception to that rule is the subsequent efforts to provide general maintenance, like preventing those plots from being reclaimed by nature. But apart from that obvious exception, the original source of Actual Arbeit will cease.

The same can be said for construction projects as well. Here, the original source of Actual Arbeit will be coming from the construction of the intended buildings. Once the buildings are finished, the original source of Actual Arbeit will also end, its replacement being the subsequent efforts to maintain the buildings until the Council State transfers ownership to the Self.

What I had just described is an inevitable scenario for certain economic activities. A given economic activity at first created a lot of Actual Arbeit, only for its Quality of Arbeit to later diminish due to an important factor within the production process. I have anticipated this possibility before in *The Work-Standard* (2nd Ed.), but in the context of the Tourist Industry. For the Tourist Industry, the Quality of Arbeit will periodically change in response to the changing of seasons. One season might lower the Tourist Industry's Quality of Arbeit due to an influx of visiting tourists, whereas another season might yield a higher Quality of Arbeit because of fewer tourists. And under the Work Theory of Money (WTM), the Quality of Geld will alter itself accordingly in response to the changing of the seasons.

Recontextualizing this same conclusion for land redevelopment and construction projects, I am confident that similar effects can be exhibited over the course of years instead of few months. In essence, the Quality of Arbeit and Quality of Geld for those activities will be initially ideal until the moment of their completion. The Arbeit and Geld coming from the subsequent efforts to maintain vacant lands and buildings will nowhere be as ideal, but they will nevertheless be considered as genuine sources of Arbeit and Geld for the Life-Energy Reserve. If there is any

tangible benefit from this reality, it is that it will provide the Council State with the necessary Intents to transfer vacant lands and buildings to potential owners.

Sales, Issuances and Prizes

With undeveloped land and unoccupied buildings, the Council State will then need to rely on one of the three methods in transferring them to potential owners as Personal Properties. It can sell them, issue them as part of somebody's Vocation, or award them to deserving recipients. Regardless of the method chosen, the Council State will find suitable contexts for each. Below is a list of possible scenarios that involve all three methods, from order of highest to lowest priority:

1. The Council State needs to have lands cleared and buildings constructed immediately. This could be done in response to natural disasters, wartime conditions, or tackling homelessness among the Totality.
2. The Council State, depending on the current size and composition of the VCS Economy, may award the lands and buildings to those who require them for their Vocations. Those who are affiliated with the corresponding Guilds, Enterprises and Industries will be given higher priority.
3. The Council State could set aside vacant lands and buildings for the Student Body of the SSE. In this case, the Command Responsibility will fall under the auspices of the Student Government. From there, the Student Government can prioritize the distribution of allotments on a criterion.
4. The Council State decides to split plots of land or unoccupied buildings to members of a local community. The allotment of ownership to Personal Properties can be conducted on a first come, first serve basis, a lottery-type system, or provided outright to those in need of someplace to live.
5. The Council State could award the land or buildings to those who have distinguished themselves. This can be done in conjunction with the conferring of medals, letters of commendation, or promotions to the next higher Social Rank.
6. The Council State proclaims an official announcement that it has lands and buildings for sale and is ready to process the transactional sales. Anyone interested in purchasing them as their Personal Properties is more than welcome to do so. They will pay the Council State in Actual Geld before receiving ownership of those Personal Properties. Whether the new owners intend to convert them into Productive Properties or leave them as Personal Properties can be left to their discretion.

While there may be other contexts, those are some of the more significant cases for the Council State. Whichever the case may be, the Council State will never charge any Rent nor will it condone the Reciprocal-Reserve Banking System lending Mortgages in the purchasing of Personal Properties. Rents and Mortgages are meant to be prohibited because, in exchange for having Personal Properties, the Council State is expecting the Self to do their own part to serve the Totality. Instead of having monthly payments in Rents and Mortgages, the Self maintains their ownership of Personal Properties through continued contributions of Arbeit and generations of Geld through their intended Vocations.

The Student Housing of the SSE

Before I finish this Entry and proceed to address the integration of Suburbia into urban and rural locales, I need to address the issue of “Student Housing” for the Student Government. Should the Council State decide to set land and buildings aside for the SSE, the Command Responsibility falls on the Student Government on what becomes of them. One obvious example of this includes the maintenance and distribution of living spaces for Students as part of their education. Not just for Students attending the universities at the tertiary education level, but also those attending schools in the secondary and primary educational levels. The SSE must see to it that there are sufficient facilities to house and shelter the Student Body, especially for those who are pursuing their education outside of the Household of their parents.

Any member of the Student Body who opts for Student Housing will be reassured that they will be accommodated regardless of their Social Rank and how much Actual Geld they have. Much like the housing allotted to the Totality by the Council State, the Student Government will also enforce the prohibition of Rents and Mortgages in the SSE. Whether the Student Government will be able to accommodate everyone who chooses Student Housing is dependent on how many residential buildings have been provided by the Council State. The Student Government must adjust its allotment of Student Housing based on how many will need to be accommodated.

The Student Government could consider the usual dormitory arrangements already employed by conventional boarding schools and universities. But should it find itself pressed for living space, it might consider providing barracks as an alternative to dormitories. A barracks may not provide much privacy and fewer opportunities for coed living arrangements, but it can house far more people than a regular dormitory. The extent to which the Student Government toggles between dormitories and barracks will depend on how many residential buildings it has been provided by the Council State. If the Student Government finds that it is necessary, it could be compelled to request additional residential buildings that are more appropriate for addressing the needs of the Student Body. Whether the Student Government will actually do that is left to its own discretion.

Construction of Residential Areas

The preceding Entry, “State Investments in Construction and Land Development,” delved into the Council State’s role in financing the land development and construction projects. I discussed about how they fit into the context of Production for *Dasein* and the dynamics of Productive/Personal Properties-as-Power. I also described how those economic activities relate to WTM (Work Theory of Money) and RTV (Reciprocal Theory of Value by extension) as part of the creation of Arbeit and Geld. In particular, I mentioned that such activities had an unusual set of parameters under the Work-Standard. I will reiterate them here as well because it will become relevant over the course of this Entry.

The Quality of Arbeit from, for instance, building a single-family home will initially come from the actual construction itself. Everything associated with the intended purposes and functions of that structure counts toward contributions of Actual Arbeit to the Life-Energy Reserve. But unlike most sources of Actual Arbeit, the Value of the Actual Arbeit will diminish once construction has been completed. The Actual Arbeit from the subsequent maintenance is nowhere as valuable as the Actual Arbeit that came from the original construction efforts.

This trend will persist no matter how many buildings are being constructed. RTV would tell us that the only Actual Arbeit coming from redeveloped land and constructed buildings will be from the subsequent efforts by the Council State to look after them. Following this premise to its logical conclusion, WTM would then proceed to argue that this Actual Arbeit is the only instance where the LER (Life-Energization Reciprocity) Process can be deemed applicable. This is because the redeveloped land constructed buildings are technically the Personal Properties of the Totality, who have entrusted the State to provide general maintenance and repairs as needed. Such endeavors would be akin to the temporary spikes in Actual Arbeit and Actual Geld from the Tourist Industry across the four seasons within a year.

As Personal Properties, vacant land and unoccupied buildings do not create Arbeit and Geld under the LER Process. They can only provide Actual Geld to the Council State when somebody decides to purchase them instead of receiving them as part of their Vocation or being awarded them as Prizes. It could be argued that this transfer of Actual Geld differs from the Actual Geld being generated among the various Professions, Enterprises, and Industries of the Tournament within the overall VCS Economy. The transactional sale itself resembles more akin to an indirect taxation reminiscent of those found in lotteries and casino gambling. When those activities are allowed to occur in Production for *Dasein*, the Council State is the one that stands to gain the most from those activities, adding tax revenue to its State Budget. But in the context of vacant land and unoccupied buildings, the Totality is the one that gains the most since they will be the ones relying on them.

That being said, if the Council State finds that it is necessary to create Arbeit and Geld from land development and construction projects, it can reap the same benefits from the further creating more vacant lands and unoccupied buildings. But because of the trend mentioned earlier, the long-term gains in its investments will be coming from people who decide to turn them into future Enterprises for the VCS Economy. For residential areas, the main topic to be addressed by the rest of the Entry, how the Council State constructed them will go on to impact the performance of MTEP (Mission-Type Economic Planning). The effects are more likely to become apparent within areas that are becoming urbanized and integrated into the jurisdictions of Municipal governments overseeing nearby cities and metropolitan areas.

General Outline of Residential Areas

Ideally, the Council State should consider construction of a variety of types of housing. Among them will include “Apartments,” “Townhouses,” “Single-Family Houses,” “Multigenerational Houses,” “Multifamily Houses,” and “Mansions.” While these are not the only types that the Council State could be expected to build, they are nonetheless the most common and the ones which will be the focus of the Entry. Depending on where the Council State is building residential areas, it is realistic to expect major cities and metropolitan areas to have tall buildings containing *Apartments* and *Townhouses*, whereas the outskirts are more likely to contain *Single-Family Houses* and *Mansions*. The proximity to the center of a major city or metropolitan area has its own distinct advantages and disadvantages for creating the three different types *Arbeit* and *Geld*.

To begin, our conventional understanding of *Apartments* will change under the Work-Standard and in Production for *Dasein*. In the other two Modes of Production, an *Apartment* is generally understood as a type of residency that is not owned by its occupants. Instead, the *Apartment* is owned by a “Landlord” (in this context a privatized commercial bank or real estate firm) who charge the tenants monthly payments of *Kapital* as *Rent*. The tenants are only allowed to live in the *Apartment* by continuing to pay *Rent*, otherwise they will be evicted from the premises.

But because *Rents* and *Mortgages* are prohibited in Production for *Dasein* and under the Work-Standard, the tenants technically own their *Apartments*. The result is a living arrangement that combines the “Condominium” and the “Housing Cooperative.” In essence, either the Self owns their *Apartment* or else the Self is a member of a Housing Cooperative that acts as their Landlord. After all, the concept of a Condominium implies an *Apartment* that the Self in fact owns for themselves. It is more likely to expect *Apartments* to fall under one of those two categories.

For Housing Cooperatives, the Landlord is the Cooperative itself because it is responsible for entire building and its tenants. The tenants, as the members of their *Housing Cooperative*, agree to pay for the maintenance and upkeep costs of their residential building. Unlike the *Rent* described earlier, the concept of “rent” here is misleading and not just because the Profit Motive characteristic of Production for *Profit* is missing. Since *Rents* and *Mortgages* are prohibited, Housing Cooperatives will only be charging residents *Actual Geld* for the overall costs in upkeep and the usual basic essentials (like electricity, water, heating and air conditioning, television and Intranet access, and so forth). Any *Actual Geld* that a Housing Cooperative receives from its residents will be going toward paying for those costs. We can expect a similar arrangement to also occur among Condominiums and other types of residential housing. Rather than continuous payments of *Rents* and *Mortgages*, the residents will primarily be paying for the maintenance and costs of receiving basic essentials.

Townhouses and *Multifamily Houses* are residential buildings where residents have their Households sharing the same building. Unlike *Apartments*, residents are less likely to encounter each other inside because their Households are separated from each other. Thus, the residents will be able to have more privacy. They are also more spacious than *Apartments* and provide greater convenience in terms of accessibility to the surrounding area. Where they differ from *Apartments* is that their ground floor cannot be easily converted into Enterprises like Cooperatives or Small Businesses. The ground floor will contain the usual amenities like the living room and kitchen. And unlike *Single-Family Houses*, *Multigenerational Houses*, and *Mansions*, the backyards are not large or even a garage large enough to be turned into a Workshop.

Single-Family Houses are the type of residential building that frequently comes to mind whenever I am discussing about American Suburbia. A single building that constitutes as the Household of one family and separated from the occupants of other residential buildings. Compared to the other types of residencies discussed so far, it provides a decent balance of living space to facilitate a Workshop inside its garage as well as a garden in the backyard. Aside from the Workshop, there is not much flexibility in accommodating Cooperatives and Small Businesses. The same can be said about *Multigenerational Houses*, which are a larger variant of a *Single-Family House* that includes extended family members inside the Household. Its size makes it relatively more expensive to maintain compared to regular *Single-Family Houses*.

Finally, Mansions are the largest of residential buildings and they are usually owned by the wealthy. Those with higher Social Ranks could also be expected to be living there. Mansions boast the potential for accommodating larger Workshops and could host an Enterprise or two. The biggest downsides include their size being inefficient in housing a community of multiple families and greater expenses from its concurrent upkeep and maintenance costs. Moreover, they are also the furthest from the center of a major city or metropolitan area, making social interactions with others extremely limited compared to the other types of residencies.

Cottage Industry Conversions

In general, the kind of residency that the Council State should build is one that provides a decent balance in terms of living spaces and its potentiality for accommodating Enterprises like Cooperatives and Small Businesses. An Apartment could fulfill the role of accommodating different Enterprises within its building at the cost of less living space for its residents. Aside from a Housing Cooperative, it could have another a Small Business or two occupying the first and second floors. A Workshop could be installed, but its capabilities will be limited to the economic activities of its affiliated Small Business or Cooperative. If possible, the Housing Cooperative could consider building a garden on the roof of the residential building and a storage area in its basement. Given its architectural designs, Apartments are best-suited for creating Actual Arbeit and Actual Geld within the Services Sector and a limited one for the Manufacturing Sector.

Townhouses and Multifamily Houses fall under similar conditions. Most do not have a basement, nor can their ground floors be converted into an Enterprise. Their backyards, while still limited in terms of living space, is somewhat larger than those of Apartments, and they can have garages for a single mid-sized sedan. There are fewer opportunities for the residents to create an Enterprise insofar as the residents are more likely to be working for other Enterprises or for the Council State. If they do create Actual Arbeit and Actual Geld as part of the Cottage Industry, it will probably require the involvement of the SSE. Alternatively, it is possible that they could provide insignificant sources of Digital Arbeit and Digital Geld on the National Intranet, but on a limited scale due to their aforementioned constraints on living space.

Similar to the preceding types, Single-Family Houses and Multigenerational Houses are more likely to be creating Actual Arbeit and Actual Geld through involvement with the SSE. There is greater potential for them to create Digital Arbeit and Digital Geld on the National Intranet due to lower population density (fewer people accessing the National Intranet within the general area at the same time) and limited opportunities for Cooperatives and Small Businesses. Its significance should be reserved when the time comes for Section Five.

Lastly, Mansions are far away enough from the outskirts of major cities and metropolitan areas to create Actual Arbeit and Actual Geld in the Natural and Manufacturing Sectors of the VCS Economy. They could also create Digital Arbeit and Digital Geld if the digital infrastructure in their area is up to par with people living in the cities. And given their seclusion and larger living spaces, they could provide some limited opportunities for creating Military Arbeit and Military Geld with the Military-Industrial Complex. This will of course depend on whether the garages are large enough and whether there are suitable basements below the Mansion. It too deserves to be discussed in greater detail elsewhere in Section Five.

Role of Heimarbeit

Everything discussed here and in the preceding Entry was intended to provide the foundational groundwork for Heimarbeit (Homework or “Work-from-Home”). Each of the mentioned types of residencies provide opportunities where Heimarbeit could become relevant to the Totality under the Work-Standard. Certain residencies can accommodate a greater diversity of different Enterprises from various Industries while others can create more than just Actual Arbeit and Actual Geld for the Life-Energy Reserve. Whether these opportunities will be properly tapped into by the Totality is a different matter altogether. It is possible that some of these endeavors will be pursued, and others ignored because there are other, more important ones outside the Household. Whichever the case may be, the conduct of MTEP can be impacted by the presence of Heimarbeit affecting the TPP (Total Productive Potential) of the Life-Energy Reserve.

If there is any real benefit to incorporating Heimarbeit into the theoretical concepts of RTV and WTM, it is that Heimarbeit holds the key to eliminating Rents and Mortgages as well as present a different conception of American Suburbia. With Heimarbeit, the Cottage Industry could find renewed purpose in the State of Total Mobilization, coexisting alongside the Manufacturing Sector Industries that had once replaced it during the Industrial Revolution. It provides the necessary justifications for the peculiar circumstances associated with the creation of Arbeit and Geld during the Council State’s land development and construction projects. It also explains why residential buildings could simultaneously incorporate the characteristics of Productive and Personal Properties. Such a trend does not occur often and even the case of Intellectual Property occupied a space squarely between Productive and Personal Properties.

Our discussion about housing cannot be complete without an historical discussion about the development of American Suburbia. There are important aspects of American Suburbia which not only tie in with what has been discussed in all Entries so far, but also pave the way for further Entries in Sections Four and Five. In the next Entry, I will discuss about the development of American Suburbia from the official end of World War II to the Subprime Mortgage Crisis that led to the Great Recession.

Are There Two American Dreams?

The historical development of American Suburbia occurred rapidly in the years and decades after 1945. Thanks to cheap Kapital being borrowed at low Interest Rates, Americans were able to afford a higher standard of living commensurate as the rationing on everyday goods and services was rescinded by the Democratic-Republican Party. The Great Depression ended by economic growth being by “Government Spending” and “Consumer Spending,” which was made possible by the Bretton Woods System and the military-industrial hegemony that America had attained in 1945. Since many of the nations on the Eurasian landmass were either devastated or underdeveloped, the Jeffersonians succeeded through its strategic polarity between Internationalism and Isolationism within US foreign policy. On the one hand, America would preside over a world order that will be shaped in the image of Thomas Jefferson’s Empire of Liberty, a “Liberal International Economic Order (LIEO).” And on the other, America will have the license to do whatever it pleases on the world stage without anyone except the Soviet Union to hold its actions accountable.

These were the geopolitical conditions which contributed to the rise of American Suburbia and its pervasive influence in the American Way of Life. A combination of internal and external factors associated with the Empire of Liberty provided the financial environment for American Suburbia to take form. Automobile production resumed and concurred with the passing of the Interstate Highway Act, which led to the construction of an American Autobahn throughout the Union. The construction projects related to American Suburbia, meanwhile, was to be carried out by privatized commercial real estate firms, taking advantage of the America’s return to civil peacetime production. Thus, the Mode of Production was shifted away from the Production for *Utility* initiated by FDR’s New Deal programs and back to Production for *Profit*. In spite of this, however, the dynamic paradigm between the two Modes of Production remained.

Father of American Suburbia

A key historical figure of interest in this historical phenomenon was a real estate developer by the name of William Baird Levitt, the “*Father of American Suburbia*.”

Levitt was originally a US Navy officer contracted by the Democratic-Republican Party during the official years of the Second World War to build housing for military personnel. After the official end of World War II and the beginning of its unofficial second half, the Cold War, Levitt was allowed to apply aspects of Fordism-Taylorism in the construction of civilian homes and derived much of his experiences from wartime conditions. In 1947, he presided over the construction of a suburban area in Long Island, New York, where he devised 27 different ways on how to build a civilian home, and each of the 27 methods was contracted to a team of construction crews. All of the houses contained two bedrooms, one bathroom, one kitchen, one backyard, a living room, and no basement. These achievements were later repeated in a Pennsylvanian suburban community outside of Philadelphia which went on to bear his name, “Levittown.”

From 1947 to 1951, a total of 17,000 homes were built in Levittown, housing upwards of around 82,000 residents. Levittown became a sort of template for other real estate firms throughout the US to replicate, attracting an estimated 20,000,000 Americans to move to these suburban communities. Levitt personally considered it to be his crowning lifetime achievement.



Levitt appeared in the “Man of the Year” cover for the 1950 issue of TIME Magazine, as shown above.

But unbeknownst to most Americans and the old Federalist Party, Levitt’s Intents for American Suburbia were more Jeffersonian than Hamiltonian. By contributing to the rise of American Suburbia, Levitt set the stage for the demise of whole European communities in the American cities because so many people were relocating to the suburbs. Moreover, he envisaged American Suburbia as being racially segregated in the context of Jews and Gentiles. Instead of building enclaves that catered to existing communities, he ended up resurrecting the old Jewish stereotype of the “Ghetto,” a mentality that was related to his Jewish upbringing as reported in a 2021 *Times of Israel* article entitled “[How America’s Jewish ‘King of the Suburbs’ kept Blacks out of Suburbia.](#)” Levitt only preferred European Gentiles and refused to sell any homes in Levittown to any African Gentiles.

One must wonder if Levitt’s Intent in promoting this form of racial segregation was committed out of Sectarian motives or because he genuinely held racist views toward African Gentiles. The article from the *Times of Israel* suggested that Levitt knew he was facing the problems of racial segregation plaguing the American Way of Life prior to the Civil Rights Movement. He could provide suburban housing to the American people as a Totality, but he alone cannot solve the racial segregation plaguing that same Totality.

The “American Dream”: Byproduct of American Nationalism?

The significance of American Suburbia lies in the fact that it has been considered as a symbol of the “American Dream.” The question which must be asked is whether there can be opposing visions of the American Dream as far as Jeffersonianism and Hamiltonianism are concerned. It can be argued that the American Dream, as a concept in itself, is a manifestation of American Nationalism as a political idea which can only be understood within an American context.

The Jeffersonian vision envisages the American people, as a Totality, striving to become yeoman farmers whose ethos are of “Consumerism” and “Producerism.” American Suburbia reflects that vision based on the Quantity of Kapital that went into its construction and the Quantity of Schuld that came out of the lifestyles which it had been designed to promote. Remember, during the height of the Bretton Woods System, the ideal adopted by the Democratic-Republican Party at the time was to promote ever-increasing Consumer Spending and Government Spending. Everything had to be spent now and paid off later inasmuch as the Quantity of Kapital will someday surpass the concurring Quantity of Schuld. Its version of Nationalism views American culture and faith, heritage and language, social customs and norms as being embodied by America’s small, but very influential English Protestants or the “White Anglo-Saxon Protestants (WASPs).”

In the Jeffersonian conception of American Nationalism, the American Dream is defined by one’s ability to conform to the WASPs. That means adhering to their Jeffersonian Weltanschauung, their attitudes toward the Federal government and the States, conversion to their interpretation of Christianity, attaining their standard of living (which is the most obvious manifestation, as personified by American Suburbia), and condoning Neoliberalism and the Empire of Liberty. Although there are always exceptions to the rule (as evidenced in the case of Gore Vidal), most English Protestants adhere to these views as a “People’s Community” (to quote a sociological term from the Second Edition of *The Work-Standard*). These characteristics are important to Jeffersonianism’s conception of American Nationalism because it cannot and will not tolerate anyone or any People’s Community striving to be themselves, who are to be seen with suspicion and contempt for allegedly being “un-American” (Read: Anti-Jeffersonian).

In the Hamiltonian conception of American Nationalism, the American Dream is a grander vision that is best personified by the Federalist American Union. As Alexander Hamilton and the old Federalist Party understood the American Way of Life, the US Constitution was akin to a roof without any walls to support its political legitimacy. The very notion of an “All-American Culture” that unites the States and People’s Communities as the Union has to be promoted by the Federal government as part of its official policies. For outside the Federal government, the People’s Communities are to be welcomed and encouraged to preserve their ancestral culture, heritage, language, social customs and norms. But in so doing, they must swear their allegiance to the Union and ensure that their creative contributions to the American Way of Life will lead to the flourishing of the Union. The Federalist Party adheres to a Nationalist tradition that Michael Lind, a Hamiltonian professor at the University of Texas in Austin, that is more Germanic than British, more European than English. It is a Pluralism instead of Parochialism, an Ecumenism instead of Secularism.

What the Nationalism of the Federalist Party seeks to achieve is whether it is possible for any People’s Community that is neither English nor Protestant to preserve its ancestral legacy, pass it on to the next generation, and still be considered no different than any other group of Americans.

This Author and other true adherents of Hamiltonianism are inclined to believe that not only is it possible, it is becoming increasingly necessary in an America where the English Protestants now face an existential crisis in the early half of the 21st century. In contemporary America, the English Protestants are witnessing demographic decline and a growing inability to influence any and all notions of an “All-American Culture.” Their number of cradles is gradually being outpaced by their number of coffins, while the pews of their churches continue to dwindle as their youths become these disillusioned “Nones.” These concerns are reflected in the existential crisis that arises whenever the mainstream media and demographers maintain that the WASPs will become a minority sometime around the 2040s. A true Hamiltonian should realize that, technically speaking, the English Protestants have always been a minority and the same can be said for all the other People’s Communities that comprise the American people as a Totality. Even the largest People’s Community as of late, the German one, is not even a third of the entire US population.

Catholic America, the majority of its congregations are European People’s Communities, could have been in position to redefine All-American Culture in the Hamiltonian tradition. It was clear in its history as far back as the St. Johann Nepomuk Neumann, CSsR, the Fourth Bishop of Philadelphia and an immigrant from the German-speaking world’s Sudetenland. It was also clear in the “Americanist Heresy,” where German clergymen and bishops favored a Catholic America that maintained its European heritage were sidelined by their English counterparts, whose conversion to Catholicism did nothing to change their Jeffersonian Weltanschauung. But because Catholic America had squandered over a century of opportunities that began with its religious educational system, American Catholics are no position to set a Hamiltonian course insofar as they too are suffering somewhat from the same consequences as the English Protestants, but nowhere as much as them. Even so, should the old Federalist Party return to power and replace the Democratic-Republican Party at the Municipal, State and Federal governments, Catholic America stands to gain from the Hamiltonian conception of American Nationalism. It is very likely that the benefits, as Mary Perkins Ryan outlined in *Are Parochial Schools the Answer* and *We’re All in This Together*, will first occur in the religious educational system.

Regardless of what could have been, American Suburbia is in the midst of a crisis that began long ago and has been exacerbated by the Subprime Mortgage Crisis that preceded the Great Recession. The infrastructural and architectural work done in the 1950s and 1960s is now beginning to fall apart due to inconsistent efforts to repair and maintain them. Forget about the funding: the negligence alone has set the precedent for an eventual collapse of bridges and the languishing of roadways. In American Suburbia, housing continues to be increasingly out of reach and divorced from economic realities, as the Small Businesses on Main Street struggled to coexist alongside the larger Department Stores and Supermarkets and the more recent rise of eCommerce websites by the 1990s. This is a policy issue which requires a Nationalistic and Socialistic synthesis to the American Dream, and one that caters specifically to the Hamiltonian Weltanschauung in the Federalist American Union.

Another American Dream for American Suburbia?

A philosopher can articulate an idea like American Nationalism, an artist can depict it, a statesman can turn it into reality. A political scientist can provide the necessary information for all three to form a coherent consensus that supports each of their perspectives. If the aims of *The Work-Standard* were to outline a new course for American Socialism, then *The Third Place* is to outline a likewise course for American Nationalism. In the Federalist American Union, both share the

same mutual goal on revolutionizing American Suburbia in favor of the Hamiltonian tradition. How will the concept of the American Dream change under Hamiltonianism?

In contrast to the Jeffersonian conceptualization of American Suburbia, the Hamiltonian version will be reflected in its architectural and infrastructural designs. The “First Place,” the Household, can be understood as the Self’s personal residence and the central government. The central government, contrary to the proponents of MMT (Modern Monetary Theory), is like a Household in more ways than just how it governs its own Budgets, Revenues, and Expenses. It is also the apex of social interactions between the Self and the Totality within the political-economic realm. As for the context of the Household, two important entities that were addressed over the course of Section Three, the home and the automobile.

In the Federalist American Union, the automobile will not be the only sole method of transportation. The technological purpose of its existence is to serve as a means to an end, not an end unto itself as has been the case with the proliferation of Stroads throughout the Union. An automobile enables someone to travel between urban and rural areas. It is not meant to replace other forms of transportation like trains or bicycles. With this purpose in mind, the Federalist Party will ensure that the “Federal-State System” has Actual Geld allocated toward the construction and operation of mass transportation systems throughout the Federalist American Union. Like the various People’s Communities that form the American people as a Totality, the Federal-State highway system as well as the streets of American Suburbia shall be redesigned to accommodate trams, buses, bicycles, trains and other neglected means of transportation. These mass transportation systems will be self-sufficient, able to finance its own costs before any further allocations of Actual Geld by either the Municipal, State or Federal governments.

The “Big Three” of the US Automotive Industry, General Motors, Ford and Daimler Chrysler, will become FAEs (Federal-Administrated Enterprises), receiving a seat inside one of the Chambers at the Congress of Councils and continuing to be subject to Federal regulations concerning automobile production. The concerns of the Big Three will be addressed by Congress and they will be receiving Federal funding toward their economic activities. This will also occur alongside the Federalist Party’s concurring effort to eliminate the Democratic-Republican Party’s taxation policies, from the repeal of Amendment XVI (the Income Tax Amendment) to the cutting back of all taxes introduced by the Jeffersonians. In exchange, the Big Three will hardwire their economic activities to the LER Process, where all Actual Arbeit and Actual Geld within their production processes will be registered at the Federal Life-Energy Reserve.

Conversely, the Households that form American Suburbia will also be redesigned to accommodate the establishment of Small Businesses, Cooperatives, Workshops, and community-organized Guilds as part of the Delegative model of democratic governance. A Household is more than just a living space; it can also serve as the First Place in the economic life of the individual Self. Rents and Mortgages are to be abolished and thereby prohibited under Federal Law, the legal statutes to be enforced by the US Department of the Treasury’s Internal Revenue Service (IRS). The Federal government will be expected to invest a portion of the Federal Budget into the efforts of State and Municipal governments on land development and construction projects. All real estate developers are to be subordinated by the Department of Housing and Urban Development (HUD).

The precise details on how the Federalist American Union intends to undergo its own land development and construction projects is not the focus of this Entry or Section Three in general. A whole book can be written on the topic alone. What is important is that, as with many other

aspects of the US, a lot of the things which the Federalist Party might need to realize the Federalist American Union are already in existence. But when trying to apply Hamiltonianism in practice, it is vital to take into considerations the historical conditions of everyday phenomena which are reflections of the Jeffersonian Weltanschauung. Failure to do so can and will cause potential compatibility issues manifesting themselves as apparent failures to implement domestic policies on matters related to housing and automobiles.

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Section four: The Second place



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Youth Countercultures and Student Economies

The State of Total Mobilization has set the precedent for practically anything to be done on a massive scale. Scores of people can now participate in any given movement and agitate for political-economic changes. Here, the concept of “revolution” takes on different meaning aside from its original context. Normally, when one thinks of “revolution,” what comes to mind are events like the American Revolutionary War, the French Revolution, the October Revolution (and the less well-known January Revolution), the November Revolution, or the Cultural Revolution. It would be remiss for one to not take into consideration the other “revolutions” which also occurred over the past two centuries.

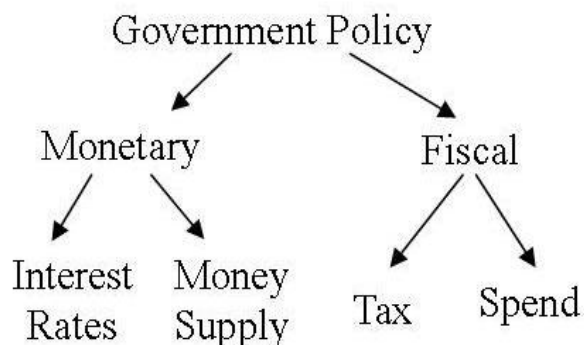
Aside from those revolutions, others adhered to an entirely different conception. There is the *Diplomatic Revolution* (where the German-speaking world realigned themselves with either the British like Prussia or the French like Austria). There is the *Industrial Revolution*, which led to the rise of the Manufacturing Sector. The *Sexual Revolution* was another. It is argued that the *Digital Revolution*, which introduced the Information Sector, is the precursor to the “*Revolution in Military Affairs* (RMA)” that has changed the field of Military Science in the 1990s.

The Keynesian Revolution

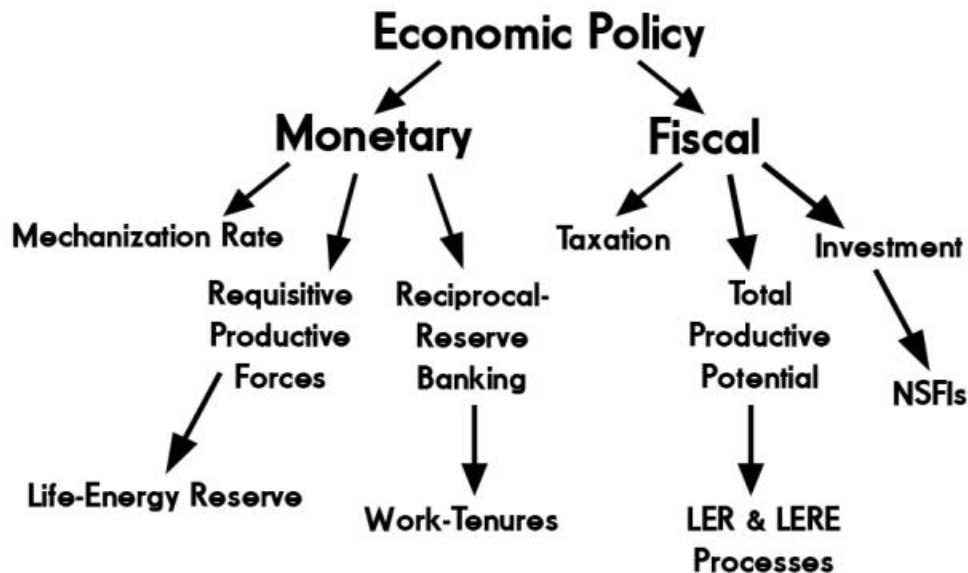
In Liberal Capitalism, one might argue that John Maynard Keynes orchestrated a revolution in the field of economics when he wrote *The General Theory of Employment, Interest and Money* in 1936. Arguably the magnum opus of Keynes’s works, the book gave Liberal Capitalist economic thought a general reference on how to convey economic life for Neoliberalism. It had contributed to the reign of the Bretton Woods System, and it played its own role in the Death of Bretton Woods. Milton Friedman and Monetarism actually complemented Keynesianism insofar as Keynes and Friedman were both studying national economies through the same ideological Weltanschauung.

What exactly did Keynesianism promote as far as the Work-Standard is concerned? In essence, Keynes had outlined the decision-making process behind the economic policies of Liberal Capitalist Parliamentary Democracies. Split into fiscal and monetary policies, a Parliament’s economic policy will revolve around its Quantity of Kapital and Quantity of Schuld:

1. Increasing or cutting Government Spending (Quantity of Schuld)
2. Raising or lowering Taxation Rates (Quantity of Kapital)
3. Expanding or contracting the Money Supply (Quantity of Kapital)
4. Elevating or decreasing Interest Rates (Quantity of Schuld)



If Government Spending is going to be increased and the Parliament finds itself creating a fiscal deficit, it can resort to borrowing Kapital from the Central Bank (as the Lender of Last Resort) or issuing Government Bonds as LCFIs (Liberal Capitalist Financial Instruments). The former falls under the third category as a monetary policy, whereas the latter is a part of the first category as a fiscal policy. What Monetarism did was add its own corollary, arguing that the Money Supply and Interest Rates can influence the Inflation/Deflation Rate by artificially inducing Currency Depreciation/Appreciation. And while Monetarism is technically no longer a part of mainstream neoclassical economics because the Money Supply is not a reliable metric within a Fractional-Reserve Banking System, it still contributed to Liberal Capitalist ideology's interpretation of the Financial Regime vis-à-vis the Central Bank's financial transactions between privatized commercial banks and financial markets and the widespread adopt of Floating Exchange Rates.



For comparison purposes, here is a diagram of economic policy as it can be conducted based on everything discussed here and in The Work-Standard (2nd Ed).

Was the 1960s Counterculture a “Revolution?”

While on the topic of entertaining the definitions of “revolution,” it is only natural for me to ascertain whether the 1960s Counterculture could be considered a “revolution” in its own right. For those who are not aware, the Counterculture refers to the various Western political and social movements that emerged in America and the Western Bloc countries during the 1960s. It was not a single movement per se inasmuch as it was unified by share social anxieties related to the latter half of the Second World War and the ongoing conflict between the State of Total Mobilization and the “State of Natural Rights” which characterized the Enlightenment and Neoliberalism in particular. The State of Natural Rights, the metaphysical basis behind Liberal Capitalist conceptions of political, economic, social, cultural, and technological life continued to live on in the forms of Production for *Profit* and Production for *Utility*. I alluded to this in my earlier Entry on the concept of Intellectual Property, where I argued that the first and second Modes of Production drew their interpretations from Liberal philosophical ideas dates back to the Enlightenment.

The concerns of the Counterculture were many, but they can be summarized by the following:

- **Development of nuclear technologies.** The advancement of nuclear weapons and nuclear energy sparked fears about the Second World War continuing where it left off in 1945. As everyone ought to know by now, the official end of World War II was best epitomized by deployments of two nuclear weapons against Imperial Japan by the Jeffersonians.
- **Environmental degradation and resource depletion.** The Consumer Spending promoted by Keynesian economics helped pave the way for concerns about the environmental impact of the State of Total Mobilization. Environmentalists are aware that the State of Mobilization can be redirected toward rebalancing humanity's relation with nature, which has to be done by first questioning and confronting humanity's concurring relation with Technology.
- **Criticisms toward Production for *Profit* and Production for *Utility*.** In the "New Left" as well as the "New Right," there were criticisms leveled against the prevailing economic hegemonies of the day. The prevalence of Keynesian economics and the unaltered implementation of Soviet-Type Economic Planning (STEP) were especially disliked insofar as the former did nothing to challenge Neoliberalism, whereas the latter did little to provide a feasible alternative for most nations.
- **Opposition toward the Western and Eastern Blocs.** Certain New Left groups within the Counterculture were vocal in their criticisms of the Western and Eastern Blocs. They believed that neither offered solutions, apart from continuing the stalemate that characterized the latter half of the Second World War.
- **Criticism toward Custodial-Care Function of the OECD-Type Student Economy.** There was also some opposition raised toward the Custodial-Care Function of Student Economies under Liberal Capitalism. I have stated that Mary Perkins Ryan was one of them, but there others as well. In America, attempts were made to propose alternate educational systems, all of which never succeeded because they failed to integrate themselves into the Total Educational Effort.
- **Hostility toward Fordism-Taylorism.** This of course ties back to the aforementioned criticisms raised regarding the opposition to the Western and Eastern Blocs as well as the first and second Modes of Production. At the height of the Bretton Woods System, Fordism-Taylorism was enjoying its apex prior to the Death of Bretton Woods. Not much has changed to provide any real sense of Meaningful Work in the national economies either Bloc insofar as they were perceived and understood to be the polarizing halves of the same paradigm that unites the first and second Modes of Production. This is because aspects of Fordism-Taylorism were already present in the Soviet Union and the Eastern Bloc countries and influencing the conduct of STEP.
- **Anxieties over American Suburbia and Jeffersonian subversion of American Nationalism.** In America, various movements related to the Counterculture had expressed concerns over the loss of community and belonging as more Americans became isolated from each other in American Suburbia and left the cities to languish. All the major problems affecting major US cities throughout the 1970s had their initial origins in the 1960s. Moreover, while the Jeffersonian conception of American Nationalism was more vocal in its opposition to Desegregation among the Southeastern States, it quietly continued to support Segregation in American Suburbia until around the Death of Bretton Woods.

Granted, I should stress that the Counterculture was far more complex than the seven attributes which I had just outlined above. It is true that there were various movements whose origins are products of the Counterculture, such as the high-profile Hippie movement, the Antiwar movement, the New Age movement, some Feminist movements, and others. It is also true that it contributed to the problems of Identity Politics and the Culture War which continue to affect the discourse of Parliamentary Democracy. But what I am more interested in are the ones which strove to express criticism and even backlash against the prevailing consensus that existed some two decades prior. There was genuine disillusionment and disenchantment with the ways things were heading.

But if there was a problem that all movements associated with the Counterculture had in common, it was that none of them proved to be substantial in achieving longer-term goals for this century. Although they succeeded as a cultural phenomenon, they did not succeed as a political-economic phenomenon. The so-called “Establishment,” having mastered mass communications and mass advertising applications as far back as the First World War, managed to coopt the Counterculture for its own ideological goals. It exploited the dissent shared among adherents of the Counterculture, manipulated it and diverted it toward unfulfilling pursuits which never amounted to anything substantial. The effects are most apparent in the OECD-Type Student Economy where, instead of an educational curriculum that accommodated the Counterculture’s concerns and anxieties, the *Custodial-Care Function* underwent a new conception that coincided with the Death of Bretton Woods and continues to exist to this day.

The “New Left” never realized a genuine alternative to Keynesian economics or STEP nor did the “New Right” preserve many traditions or social norms. Their failures gradually coalesced throughout the 1970s to create a hybridization of their political-economic Weltanschauung by the 1980s. To borrow the terminology of Ernst Jünger’s *Der Arbeiter*, this was the Gestalt (Figure) of the “Young Urban Professional” (otherwise known as the “Yuppies”). A direct product of what will be discussed shortly as the “Liberalization of Young Minds,” the Yuppie adopted the Social Liberalism among the New Left and the Laissez-Faire Capitalism among the New Right. They vehemently opposed Social Conservatism and Pure Socialism—“Conservative Socialism,” flourished in the wake of another revolution—“Reagan Revolution,” and act as a “Professional Managerial Class” attuned to the conditions of Post-Fordism and the Death of Bretton Woods. One might even be inclined to argue that they acted as the antecedent to the much later “Wokeism.”

Why Study the Counterculture?

The Counterculture occurred between the two empirical case studies described at the beginning of *The Third Place* (1st Ed.). The Kitchen Debate occurred in the late 1950s, whereas the story of Samantha Smith happened later in the early 1980s. Yet, at the same time, those two historical events were in many respects influenced by the technological changes that defined the late 20th century. I stated earlier that the two case studies were united as historical events made possible by technological developments in mass communications and mass advertising applications. The role of mass media proved pivotal in ensuring that the two case studies would later become known. They were products of a time when mass media was still defined by State Media and Commercial Media, prior to the World Wide Web (WWW) introducing the more recent Social Media.

As stated earlier, there have been arguments that the Counterculture was coopted at some point by Commercial Media in the Western world, whose achievements went on to shape the prevailing cultural and social trends of the 1970s and 1980s. The Yuppie was the result of a *Liberalization of*

Young Minds, creating a *Gestalt* ideologically conditioned by Neoliberalism and Liberal Capitalist conceptions of Technology. Readers of *The Work-Standard* (2nd Ed.) will recall that the 1970s and 1980s saw a “*Financialization*” of the Market/Mixed Economy by the Fractional-Reserve Banking System that coincided with the Death of Bretton Woods, Deindustrialization and Globalization. There were a lot of Yuppies who found employment outside of the Manufacturing Sector, namely the financial markets, insurance firms, and privatized commercial banks. Those who did not find employment in anything related to *Financial Technology* (“Fintech”) were employed within fields related to the emerging information technologies of the period. The firms involved were predominantly concentrated in major cities and metropolitan areas, which caused many to reside in Suburbia and commute to their firms in automobiles.

Even today, the 1960s and 1970s continue to be perceived as chaotic and disorderly years. In the context of the various different movements that sought to shape the Counterculture, a more logical theory is that the Counterculture itself was in some respects a conflict over the widespread adoption of seemingly different and incompatible *Gestalten* (Figures). This in turn represented a sort of “Socialization of Young Minds” where the overarching goal would have been to create a unified youth movement that could have addressed the challenges of the period. A close analogy would be something akin to another “revolution” that characterized the Conservative Revolution (*Konservative Revolution*) of the Weimar Republic. In that “revolution,” the German-speaking world was confronted by a German Conservatism that was more opposed to the status quo. If there was anything that the Counterculture and *Konservative Revolution* had in common, despite coming from different historical periods and national contexts, it was the desire to eliminate any old values which had proven themselves to be counterproductive and to preserve those which are capable of being reinvigorated by the times. Any removed values can then be replaced by more suitable equivalents from the revolutionary fervor.

In the context of the *Konservative Revolution*, it was consistently the idea of holding onto the Prussian value which continue to define the broader culture of the German-speaking world, and to revolutionize the existing ones with a Pure Socialism that will enhance them. The Counterculture also pursued similar goals, despite lacking suitable directions on what needs to be replaced and what should be the proper replacements. Similar to the *Konservative Revolution* (even as its expressions differed), the Counterculture promoted a communalism that would be tantamount to restoring important values like community, belonging, and camaraderie among young people. Such values, the Counterculture’s adherents believed, were sorely lacking in the Custodial-Care Function of the OECD-Type Student Economy but could not seem to gain the understanding and sympathies of their elders (a trait that can actually be found in the *Konservative Revolution*).

The result for both movements would have been a breakdown in the Left-Right Political Spectrum, where ideas on the Political Left and Political Right travel back and forth, uniting the Political Left and Political Right against the Political Center which represents the so-called “Establishment.” In this social environment, a Conservative might realize that Pure Socialism can be properly harnessed to support the family, the community, the nation. A Socialist, on the other hand, might learn that their concerns for the plight of the working class can be ‘nationalized’ to address the shared concerns of the Totality and not just any one particular group of people. The “Establishment” would rather prefer the Right and Left fighting each other by conforming with the institutional norms of Parliamentary Democracy, undermining any and all opportunities for people on the Left and the Right to work together.

Enter the Total Educational Effort

Given this particular possibility, the “Second Place”—the Student Economy of a national educational system—stands ready to provide the educational and social environment for groups of young people from different political and social movements. They are capable of existing in the OECD-Type Student Economy and the Socialist Student Economy (SSE), are led by a Student Government of sorts, and can be seen as an extension of the State, Totality and Self trifecta. For the purposes of the Second Place, the proper equivalents here will be the “Student Government,” the “Student Body,” and the “Student.” The Second Place coexists between the First Place (the Household) and the Third Place insofar as it is a part of the everyday social life of young people within any given nation.

As part of my outlining of the two Student Economies, I will be discussing their important differences alongside concurring discussions of the Counterculture, the two aforementioned empirical case studies, and discussions about the “Total Educational Effort (TEE).” The *Total Educational Effort* is the SSE’s equivalent to the OECD-Type Student Economy’s Custodial-Care Function within the State of Total Mobilization. It affects how the SSE interacts with the VCS Economy, the Reciprocal-Reserve Banking System, the Council State, and the National Intranet. The SSE is designed to function differently from the OECD-Type Student Economy in more ways than the simple questions related to the pedagogy. The activities of the Student Body at the secondary and tertiary educational levels can and will impact the Life-Energy Reserve vis-à-vis the LER (Life-Energy Reciprocity) and LERE (Life-Energy Reciprocal Electrification) Processes.

The SSE will have its own Tournament of Enterprises and presence on the National Intranet for educational and training purposes. It will also have its own facilities and amenities to accommodate members of the Student Body. These characteristics and more will be discussed over the course of Section Four in preparation for the anticipated Third Place in Section Five.

General Overview of the SSE

The *Total Educational Effort* occurs throughout the secondary and tertiary educational levels. Everyone attending a secondary school or a university is a member of the Student Body and therefore under the jurisdiction of the SSE's Student Government. As soon as an individual Student begins secondary school, they are expected to receive several important items. Half of everything was discussed already, and others are related to new concepts which have been alluded to in the preceding Entry. The Student Body, upon beginning secondary school, will receive the following items as part of their formal rite of passage into adulthood:

- **Full Citizenship.** Everyone receives citizenship, which entitles them to the many different Legal Rights and Legal Duties enjoyed by their families and the rest of the Totality.
- **Social Rank.** Everyone starts at the lowest-possible Social Rank and are expected to eventually attain higher Social Ranks over the course of their lifetime.
- **ID Papers and Service Record.** These documents will be issue to each Student alongside their Social Rank. All personal information is to be stored in those documents and shall not be shared with any unauthorized persons whatsoever. The Service Record will be updated to reflect any new licenses, certifications, registrations, medals, awards, letters of commendation, promotions, prizes, or any other events affecting its recipient. This also includes documents related to medical conditions and personal finances.
- **Regulation Uniform.** A regulation uniform is provided to each Student. Its initial appearance will be based on similar regulation uniforms worn by the Vocational Civil Servants of the Council State. Depending on what each Student does over the course of their secondary education, the regulation uniform can be altered to reflect any new Social Ranks and Professions they attained.
- **Interpersonal Compact.** Everyone at the secondary educational level will complete this document twice over the course of their secondary education. The recipient, to the best of their ability, fills out their first document by describing who they are as an individual Self, their expectations of young adulthoods and their aspirations for what they wish to do later on in Life. Their expectations and aspirations will be put to the test by their school curricula of the secondary educational level. Prior to graduating from secondary school, everyone completes another copy of this same document, only this time they will be reevaluating their original experiences from the first Interpersonal Compact as part of identifying their future Vocations on a personal level.

Attending secondary school in the *Total Educational Effort* will always be distinguishable from the Custodial-Care Function of the OECD-Type Student Economy. A regular school week will be split into classroom instruction and field training. The curriculum is split into two categories: "Academic Classes" and "Specialty Classes."

Academic Classes will include Language Composition, Social Sciences and History, Mathematics and Natural Sciences, Physical Education and the Arts. The Intent of these courses is to reinforce and consolidate the prior knowledge that the Student Body had accumulated throughout the primary educational level. Everybody is expected to complete them before their graduation.

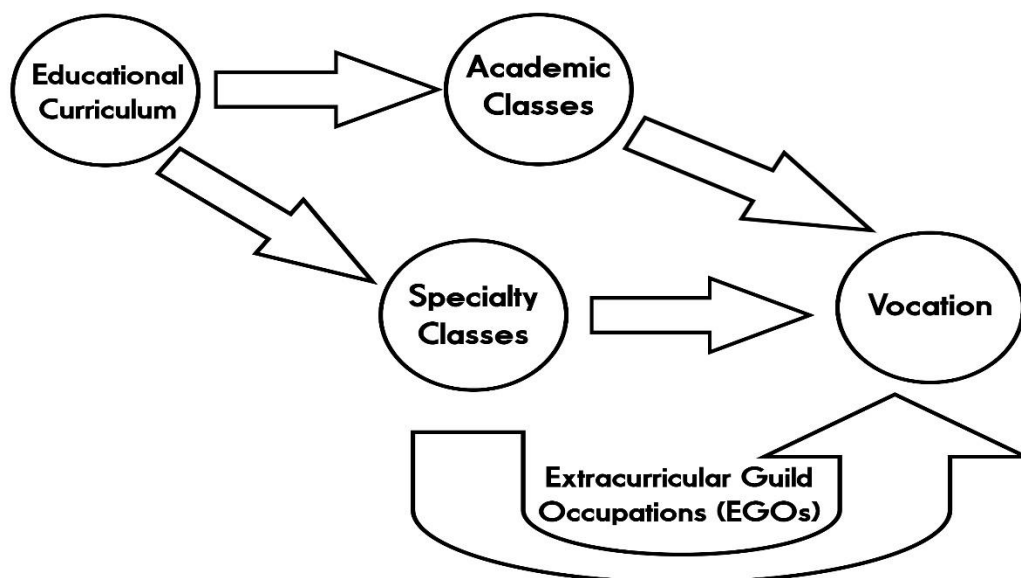
Specialty Classes are courses where Students will be learning hands-on field training and classroom instruction related to a chosen Profession. As part of their secondary education, individual Students will choose a "Specialty" that they wish to learn and gain valuable experience.

A Specialty Class replaces the need for the Total Educational Effort to have optional Electives and Afterschool Clubs, both of which are characteristics associated with the OECD-Type Student Economy's Custodial-Care Function. Electives and Afterschool Clubs are manifestations of the intended aims of the Custodial-Care Function, which is to have the national educational system act as a babysitter and as a facilitator of "helicopter parenting." Therefore, the goal of each *Specialty* is designed to instill into each Student a given skillset and expertise in a field where they will then conduct practical applications of what was learned within the SSE.

In the *Total Educational Effort*, choosing a *Specialty* can affect the Student in ways that will become noticeable by the Student Body. Certain *Specialties* may alter the appearance of their regulation uniform and others might render them eligible to attend a secondary school outside of the immediate proximity of their parents' Household. Should the latter be the case, the Student Government is expected to provide them with Student Housing.

Note that all *Specialties* correspond to the Domains of the Work-World in the form of Professions and Enterprises available to the Student Government, courtesy of the Council State's Ministry of Education. Field training of *Specialties* are conducted among the various Professions and Enterprises currently operating as part of the SSE's "*Student Tournament*." Unlike the official Tournament at the VCS Economy, the Student Tournament is essentially an area where field training exercises for *Specialties* are conducted outside of the classroom.

Successfully applying the *Specialty* throughout secondary education will allow a Student to obtain licenses and certifications related to certain Professions. They may be entitled to receiving letters of commendation, medals, awards, promotions to the next Social Rank, and prizes from the Council State. Practicing their *Specialty* within the SSE's Student Tournament will create Actual Arbeit and Actual Geld, adding on top of the Actual Arbeit and Actual Geld that the teachers and faculty are already contributing to the Life-Energy Reserve. By doing so, the Student will be able to receive their very own Paygrade from the Council State, separate from their parents' Paygrade.



Author's Diagram of the Total Educational Effort, from Educational Curriculum to Vocation

The potential Specialties that a Student may acquire throughout their education does not end at the secondary level. Should they graduate and decide to enter the tertiary level, additional Specialties will be made available. This in turn eliminates the need for “Internships” because these Specialties immediately translate into Professions found within the VCS Economy, the Reciprocal-Reserve Banking System, the Council State, and the National Intranet. We know two of those Specialties as being related to the training and instruction of future Economic Planners and Inspectors.

The overarching theme of the Total Educational Effort is that every Student, no matter who they are or where they are in the Social Ranking System, will be able to make a full transitional entry into the Totality within the State of Total Mobilization. Everyone who joins the Totality is expected to have their own Vocation, their own ideas on how they intend to live their personal and professional lives. The role of the SSE is to facilitate this important process.

The Student Tournament

The economic organizations of the SSE are all of the Enterprises described earlier in Sections One and Two. Cooperatives, Small Businesses, and Workshops are organized into “*Student Guilds*” which are led and operated by their associated Professions. Department Stores, Supermarkets, Antiques and Second-Hand Stores are larger Enterprises which can be brought under the direct ownership and administration of the Student Government. Together, they correspond to the five economic organizations of the VCS Economy, the PDEs (Public-Directed Enterprises), POEs (Public-Owned Enterprises), NSEs (National-Socialized Enterprises), SOEs (State-Owned Enterprises), and SAEs (State-Administrated Enterprises). As part of the instruction and training of Economic Planners and Inspectors in the conduct of MTEP, the Social Ranks of all Enterprises within the SSE are organized under a “*Student Tournament*,” which also has its own online presence in the National Intranet.

It precisely because of the *Student Tournament* that enables the SSE to insulate itself from the official Tournament of the VCS Economy and still contribute Arbeit and Geld to the Life-Energy Reserve. In the LER and LERE Processes, the sources of Arbeit and Geld created by the SSE are separate from those created by the VCS Economy. Even though the SSE technically does not create Arbeit and Geld as part of the VCS Economy, it can however receive Actual Geld from the VCS Economy whenever somebody buys goods and services in the *Student Tournament*. As with the Actual Geld that Enterprises in the VCS Economy receive from the Tournament, in the SSE, any Actual Geld from transactional sales in the *Student Tournament* goes straight to the receiving Enterprise. This gives the Student Body opportunities to practice Life-Energy Charging (LEC) within the Enterprises of a given Student Guild, the Actual Geld distributed among its members.

The composition of the Student Tournament is always changing. Enterprises created by individual Students may be transferred to the official Tournament with its current Social Rank unchanged. It is possible for Enterprises from the official Tournament to be transferred to the Student Tournament and brought under the oversight of the Student Government. That could be done as part of a Work-Plan, a Scholarship, an Apprenticeship, or a Sponsorship, the latter three being arranged by Kontor Office VI, Group D. But whatever happens, the Student Government has a Constitutional Intent and a Constitutional Obligation to ensure that a minimum number of Enterprises are operating within the Student Tournament for educational purposes. If the Student Government cannot do that, then the Ministry of Education will intervene, requesting the Council State to establish new Enterprises for the SSE.

Interactions with Reciprocal-Reserve Banking System

Unlike the central government of the Council State, the SSE does not have its own Financial Regime. Instead, it has to rely on the Financial Regime. A Financial Regime consists of the State Council, the Head of State, and the Central Bank. The Central Bank is responsible for controlling the Mechanization Rate, the Devaluation/Revaluation of the Sociable Currency, and the Life-Energy Reserve's Total Productive Potential (TPP) and Requisitionary Productive Forces (RPF). The Central Bank is also responsible for the Fixed-Exchange Rate of the Sociable Currency and the Council State's Foreign Accounts as part of the conduct of Real Trade Agreements (RTAs).

Therefore, it should not be surprising to discover that the SSE is more limited in terms of what it can achieve through the Reciprocal-Reserve Banking System. The activities that can do, however, include the borrowing of Work-Tenures from National-Socialized Banks (NSBs), the depositing of Actual Arbeit and Actual Geld in State Banks, and those related to the State Commissariats of Wages and Prices and the Kontore (Financial Offices). The borrowing of Work-Tenures by individual Students are limited to those who have the prerequisite Social Rank because the Actual Geld which the Reciprocal-Reserve Banking System can lend is limited. The same is also true for the purchasing of NSFIs (National-Socialized Financial Instruments), which require attaining a prerequisite Social Rank as well as paying the Service Fee.

For Enterprises owned and operated by the Student Government or the Student Body, all Work-Tenures and NSFIs can be made available for the Student Tournament of the SSE. That includes the SSE's exclusive NSFIs, namely the Scholarships, Apprenticeships and Sponsorships. Everything that the Totality can do at the State Commissariats can also be done as well, up to and including the *Transvaluation of All Arbeit*.

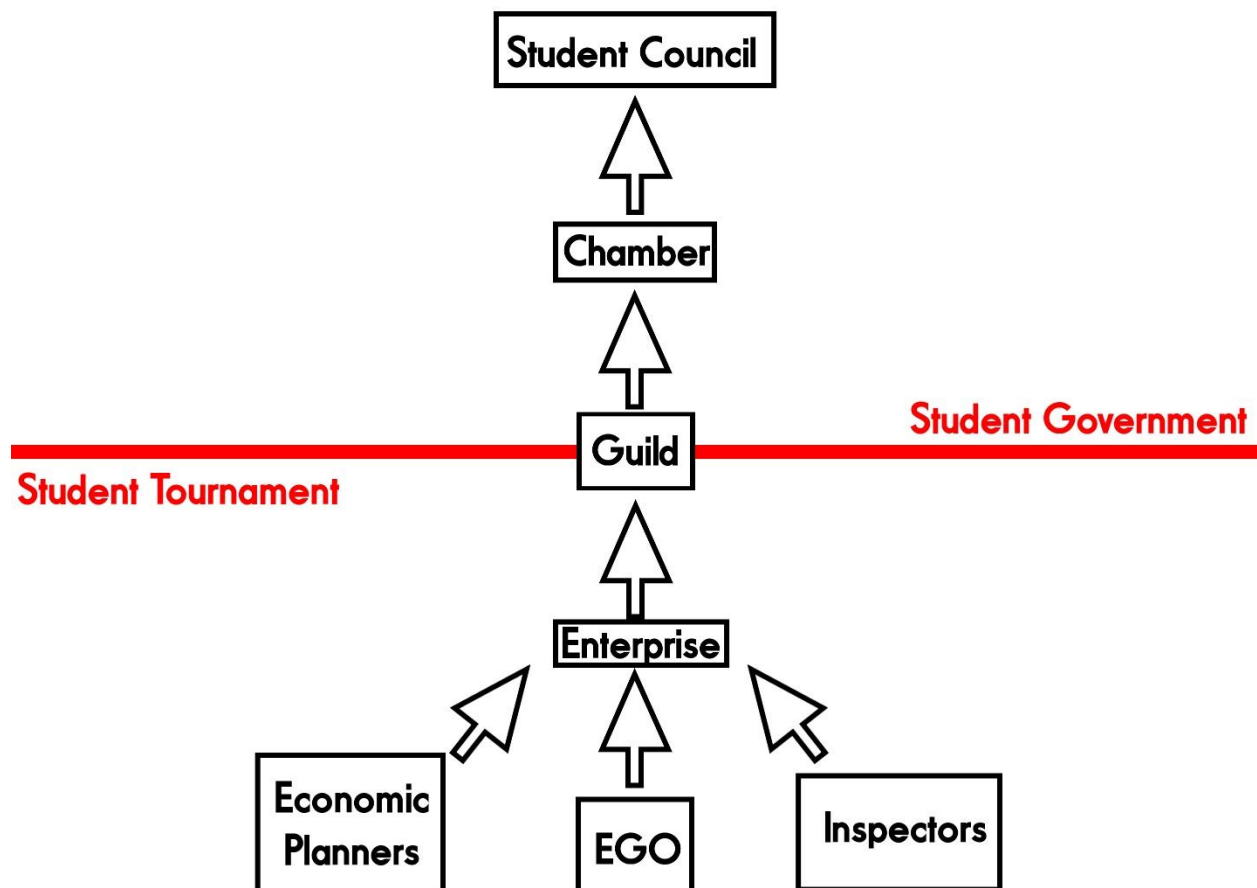
The Student Government

The Student Government is led by members of the Student Body who have demonstrated leadership and organizational skills and have ambitions to someday govern the Council State. Anyone aspiring to attain administrative and governmental positions inside the Council State needs to have had prior experience in running the Student Government. The same is to be expected to for the registered political parties, from the ruling "**People's Party**" to any other parties affiliated with its "**United Front**." This is done to separate the statesmen who know what they are doing from the career politicians looking to inflate their egos and demagogues seeking to rely on divisive rhetoric. The Council State wants only the best Students who have what it takes to govern Council Democracy. The Student Government of the SSE is a lifetime opportunity to do exactly that.

The Student Government has its own Heads of State and Government and its own legislative. A "**Student President**" acts as the Head of the State, a "**Student Chancellor**" as the Head of Government, and the "**Student Council**" as the legislature. A "**Student Ambassador**" presides over the diplomatic affairs of the Student Government with other Student Economies. The Students at the Student Government are considered to be "**Youth Leaders**," who are accountable to "**State Functionaries**" from the Ministry of Education.

All electable positions in the Student Government have similar term limits as those found in the Council State. But unlike the Council State, the Student Government comes with its own exclusive "**Generational Term Limit**." Since the SSE is situated in the secondary and tertiary educational levels, only Students between the ages of 14 and 34 can run for positions in the Student

Government. Once somebody turns 35, they can no longer run for any positions. This was done to account the fact that the tertiary educational level can include people older than 35, who are there to complete either their graduate or their doctoral education. Young people need Students from their own generation, who share their sentiments and concerns, in positions of power in the Student Government. At the same time, the Generational Term Limit serves to remind those in positions of power that the Student Government is meant to be treated as a stepping for true governance at the Council State.



Author's Basic Diagram of the Student Tournament and Student Government. Note how the Guild in the Total Educational Effort acts as the intermediate between Student Tournament and Student Government.

Interactions with National Intranet

The Student Tournament maintains its own presence on the National Intranet, independent of the official Tournament of the VCS Economy. Similar to Enterprises in the VCS Economy, the Enterprises of the SSE have their own websites, offering goods and services to those interested. These websites will have their own servers and networks separate from those of the VCS Economy. The SSE, like the VCS Economy is also capable of creating Digital Arbeit and Digital Geld from its own economic activities, provided that the Student Tournament has access to the National Intranet. Once the LERE (Life-Energization Reciprocal Electrification) Process becomes applicable, the Digital Arbeit and Digital Geld will supplement the SSE's sources of Actual Arbeit and Actual Geld.

To recall the specifications of the LERE Process, remember that Digital Arbeit and Digital Geld will only be created on the National Intranet as part of the digital realm. Neither can be sourced from any economic activities occurring offline. When somebody creates Digital Arbeit in the National Intranet, their Digital Arbeit is related to an “LERE Refinery,” where it is then converted into Digital Geld and transferred to Central Bank to be turned into Actual Geld. Always keep that in mind when deciding to conduct economic activities on the National Intranet.

For the SSE, the diversity of Enterprises on the National Intranet warrants some discussion. Aside from working alongside Kontor Office VI, Group D, the SSE will also get to work with Office VI’s Group C, which concerns itself on matters related to Intellectual Property and Mass Communications applications. The Student Government may be persuaded by Group C to consider having members of the Student Body establish a “Student Media” that could be disseminated throughout the country and abroad. Literature and music, television shows and movies, video games and machinima can all be distributed on websites affiliated with the Student Government and created by the Student Body. In these circumstances, Digital Arbeit will be registered from the production process and successfully selling copies to customers, both of which can be converted into Digital Geld. Customers will also be purchasing the copies with Digital Geld. While an individual Student can theoretically create Digital Arbeit from just producing online content for Student Media, their contributions will not be worth as much as the contributions from popular award-winning content.

Any distribution of Student Media across international borders will be conducted on the International Internet. In the current Empire of Liberty, that would be the World Wide Web (WWW). In that Socialist World Order of *The Work-Standard*, it will be “Heliopolis.” Whichever version it happens to be, the Student Government cannot disseminate Student Media on its own. It must convince the Council State to negotiate for it as part of a Real Trade Agreement (RTA).

It should come as no surprise that the National Intranet can be used to facilitate international trade with other Student Economies across international borders. By having the Council State negotiate for it under the terms of a Real Trade Agreement (RTA), the Student Government will be able to reapply the methodology of Real Trade to its own economic activities. All of the basic ideas about Real Trade that had been discussed back in Section Three can then be done by the Student Government. Note that the involvement of the Student Government within RTAs will add toward the “Economic Foreignization” of the Socialist Nation. Matters related to Economic Foreignization fall under the auspices of Kontor Office VII (“Economic Foreignization”).

On Citizenship

The concept of “Citizenship” undergoes a transformation in the third Mode of Production. In the preceding Entry, I mentioned that Citizenship is not conferred until the Self begins their secondary education. This is an important one because, prior to the State of Total Mobilization, Citizenship was conferred to small minorities of individual Selves for millennia. The citizen-soldier, the elector, and the officeholder were the only ones who had true Citizenship. It was not until rather recently, during the past two or so centuries, that Citizenship was conferred to the Totality.

How Governments Determine Citizenship

Today, one does not have to be in the central government or in the armed forces to be a “citizen.” The basis by which somebody is conferred citizenship in most countries around the world is based around blood and wealth. Legally speaking, they are referred to as “*Jus Sanguinis*” and “*Jus Soli*” respectively.

- **Jus Sanguinis:** The Self was born into a family whose ancestral lineage reflects their affiliation with the nation. To receive Citizenship, one needs to be born to at least one parent who shares the same nationality as that nation.
- **Jus Soli:** The Self was born on the land of the nation and therefore their affiliation with the nation is based on that fact alone. To receive Citizenship, one needs to be born anywhere within the legal jurisdiction of the nation.

In the US, it is well-known that Citizenship is conferred to Americans on the basis of *Jus Soli*. If one can prove that they were in fact born on US soil, then they will be considered as US citizens, hence the concept of *Jus Soli*. However, the US also relies on a limited form of *Jus Sanguinis* to determine Citizenship for the children of US citizens with foreign spouses. Either parent with US Citizenship will suffice. For the rest of the world, most countries rely on *Jus Sanguinis* to determine Citizenship before entertaining any and all notions of *Jus Soli*.

The State of Total Mobilization set the precedent where Citizenship can be conferred to all men and women without Productive Property-as-Power (if under Production for *Dasein*) or Private Property-as-Wealth (if under Production for *Profit* or Production for *Utility*). It coincided with the ability of propertyless men and women to vote and to run for political offices in either the Representative model (Parliamentary Democracy) or the Delegative model (Council Democracy) of democratic governance. Ethnic minorities were also given Citizenship as well.

However, in the midst of these trends, the concept of Citizenship became detached from its original unity of Legal Duties and Legal Rights. Part of the problem associated with why Citizenship was limited to a small minority of people involved in government has everything to do with the Legal Duties and Legal Rights themselves. When the State of Total Mobilization came into being, the Totality was able to realize that everyone was ready to receive more Legal Rights than they once had in centuries past. By placing so much emphasis on the Legal Rights, the concept of Legal Duties has been neglected in the legal jurisprudence of most nations.

Of course, this is not to suggest that the proponents of Legal Duties had no contributions to this problem. They too had their own role and it has everything to do with the fact that not only did they sought to challenge the movements in favor of greater Legal Rights, they also failed to preserve the Legal Duties which made those Legal Rights so special to begin with. Every Legal

Right must be balanced by a Legal Duty. Without Legal Duties, Legal Rights become excuses to do as one pleases, unaccountable to the consequences of their own actions. Conversely, without Legal Rights, the legitimacy of Legal Duties will be open to question for constraining the ability of the Totality to exercise their Legal Rights, in addition to being perceived as unjust.

What was the obvious consequence of this overemphasis on Legal Rights to the absolute exclusion of Legal Duties? How did this affect the Western world and its interactions with the rest of humanity? How much of this trend was influenced by Neoliberalism and how much of it was done by social reform movements that wanted to address genuine social injustices?

Legal Rights in the Western World

In an America and Western world controlled by the Empire of Liberty, a world order predominately characterized by Parliamentary Democracies, Market/Mixed Economies, Fractional-Reserve Banking Systems, and OECD-Type Student Economies, this has led to many of the problems related to their social policies. By the mid-to-late 20th century, it was assumed for granted that everyone is entitled to a vast array of Legal Rights devoid of Legal Duties. They include specific examples like the “Right to Education,” the “Right to Healthcare,” the “Right to Food and Water,” the “Right to Shelter,” and so forth. Everything was conferred to their Totalities on the sole basis that everyone within those same Totalities had the correct Citizenship. The consensus more or less continued well into the early 21st century.

This all sounds great on paper until one realizes how that consensus came into question during the Death of Bretton Woods. Neoliberalism realized that a lot of these Legal Rights happened to be related to the “social safety net” designed to prevent everyday people from realizing Pure Socialism. In essence, those Legal Rights were in actuality products of Production of *Utility*, which meant that they can be readily converted back into products of Production for *Profit*. When the Liberal Capitalists discovered that those Legal Rights are extensions of Welfare Capitalism, they had their funding slashed and the programs themselves privatized. Thus, they could argue that those actions could not be considered as ‘infringements’ on the Legal Rights of the Totality insofar as these same Legal Rights can still be bought with Kapital.

Other Legal Rights were changed by the loss of certain Legal Duties. Citizenship once meant that one had the Legal Right to acquire Productive/Personal Properties-as-Power, in addition to turning the latter into Enterprises. It also meant that in order to a “Pension,” one needed to serve in the armed forces as either a volunteer or as a conscript. The Legal Duties that came with those Legal Rights have ceased to exist when it became possible for citizens and foreigners alike to own and operate Properties if they had enough Kapital, thereby giving rise to the dynamics of Private/Common Properties-as-Wealth. A likewise case occurred with the formal end of conscription into the workforces or the armed forces throughout the Western world. Proposals like “Universal Basic Income (UBI),” even in its original conception as Milton Friedman’s “Negative Income Tax” proposal, can be seen as extensions of this same overarching phenomenon.

By eliminating Legal Duties, practically anyone possessing Citizenship can be entitled to receiving Legal Rights. The real problem with this issue becomes obvious when one is forced to ascertain the question of ‘selling’ Citizenship to the wealthy for Kapital. The moment Citizenship becomes a transactional sale in exchange for anything, that is when the nation gets treated as a trust fund as one among many manifestations of Neoliberalism. Since Citizenship no longer comes with any Legal Duties that would bind the Self to the Totality through lifelong vocational civil service, what

is the point of being a citizen to begin with? Is it no wonder why, in the context of immigration law, the influx of non-Western foreigners into the Western world have stoked fears of demographic decline and xenophobic sentiments?

After all, the concept of Citizenship in the Western world has Legal Rights divorced from Legal Duties. This means that citizens will be forced to ‘compete’ for Welfare Capitalist programs like housing, education, healthcare, and other Legal Rights affected by the paradigm shared by the first and second Modes of Production under Neoliberalism. The question confronting people in the “Political Left” and “Political Right” of the Left-Right Political Spectrum concerns the distribution of those kinds of Legal Rights. Should they be restricted to citizens and legal immigrants or should they be extended to illegal immigrants?

The issue itself is made more apparent in the context of the movement of people across international borders under Free Trade Agreements (FTAs). The current ideological language among certain Liberal Capitalist factions is to use terms like “economic migrants” or “undocumented immigrants.” The implication discerned from such terms is that the concept of Citizenship is not something that anyone has to actually achieve and bear the burdens of being a member of the Totality. Practically anyone who can generate any given Quantity of Kapital and Quantity of Schuld can be entitled to those Legal Rights.

For the Student Body of an SSE, this is the equivalent of “refusing to grow up” and creating the conditions conducive to an “extended adolescence.” But for the Totality of the Council State, this is the equivalent of promoting a “dereliction of civil duty” and an “infringement of civil rights.” Both statements share the same criticism of treating the Self as being forever detached from any conceivable Totality, to be treated as a self-serving individual acting solely out of self-interest.

Citizenship under Production for *Dasein*

The question that must be addressed here is not about whether foreigners should be entitled to receiving healthcare, education or housing if they happened to be working in the Socialist Nation. That is an issue which deserves its own discussion within diplomatic treaties and Real Trade Agreements (RTAs). Instead, it needs to be internalized that any conception of Citizenship should contain a proper balance of Legal Duties and Legal Rights. The Self is part of the Totality, just as the Student is part of the Student Body. The Student receives Citizenship at the secondary educational level, complete with all its related Legal Rights and Legal Duties. In addition, there are also Constitutional Obligations and Constitutional Intents that must be fulfilled as part of one’s Citizenship in service to the Student Body and the Totality by extension.

When the Student or the Self fulfills their Legal Duties and Constitutional Obligations, the Totality and the State or the Student Body and the Student Government have their own Legal Duties and Constitutional Obligations to look after Self or the Student. This comes in the form of Legal Rights that may be exercised within their personal and professional lives. Special Rights related to receiving Education, Healthcare, Housing and others will thereby be reclassified as Constitutional Obligations. It will ensure that the Student Body and the Totality continues to be entitled to receiving them, even if the Council State and the Student Government have to make periodic adjustments to the funding of those social policies.

What is important to realize regarding this conception of Citizenship is that it accentuates the reciprocity of Arbeit and Geld in the LER and LERE Process. By providing a Legal Duty for every Legal Right, our general understanding of who is a “National” and who is “Foreigner” changes.

In Production for *Dasein*, there is a fine distinction between *Nationals* who are bound to the nation and *Foreigners* who just happen to be born within the nation. These distinctions cannot be conveyed through the concept of Citizenship alone, not to mention the contributions of Arbeit and Geld to the Life-Energy Reserve as part of the Work-Standard. A *National* has their own People’s Community, just as a *Foreigner* is attached to their own People’s Community. Both are equally capable of attaining Citizenship and the same set of Legal Duties and Legal Rights. They also contribute Arbeit and Geld to Life-Energy Reserve, but that is where the similarities end.

What differentiates the *National* and the *Foreigner* are related to the breeding—that is say, the upbringing and social conditions—that binds a youth to an identifiable group of people. No child grows up in a vacuum isolated from other children and their families. Each child is conditioned by a culture, tradition, language, social customs and norms, and heritage which makes them a part of a People’s Community. Most Nationalists, unfortunately, struggle to distinguish between *Nationals* and *Foreigners* because so many are too preoccupied with the issues described earlier. Therefore, for the purposes of expanding upon the overview of the SSE discussed in the previous Entry, I feel compelled to address some important questions for the next Entry.

- Are all *Nationals* and *Foreigners* products of their People’s Communities, including those which are scattered across the international borders of existing nations?
- Could a *National* be born into their People’s Community and instead perceive themselves as being part of another People’s Community, especially those in any nation other than their own?
- Could a *Foreigner* join another People’s Community if they are better reflections of that People’s Community than a *National* which does not?
- How does the central government promote a unified national identity shared by different People’s Communities existing within its borders?
- If this issue cannot be addressed as a question of Citizenship alone, could this instead be resolved by a philosophical discussion about human consciousness?
- And how are all of these questions related to issuances of Citizenship to *Nationals* and *Foreigners*?

Regardless of how one chooses to answer these questions, the fact of the matter is that certain nations have been created out of a multiplicity of different People’s Communities. These United States, the German Reich, Czechoslovakia, Yugoslavia, and the Soviet Union are all well-known examples from the previous century a national identity was created to unite the various People’s Communities within its borders as a Totality. The US and the German-speaking world have more or less succeeded in this endeavor, especially when compared to the other three countries. The “Czechoslovakian,” the “Yugoslavian” and the “Soviet” have become dozens of new-old national identities defined by a specific People’s Community. All of this and more will be discussed in greater detail in the next Entry.

On human Consciousness (Pt. 1 of 2)

This Entry, split into two parts, seeks to address a series of aims that are related to the ongoing overview of the SSE. Here, I will be discussing about the role of “human consciousness” as being an influential factor in how I articulated and organized my overview of the SSE. Since the topic of human consciousness is a complex and intricate one with countless different perspectives spanning millennia, I will be addressing the most relevant and important ones for the purposes of *The Third Place (1st Ed.)*. Key areas of interest for Part I are best summarized as the characteristics of “National Consciousness”: the “National Essence,” the “National Identity,” and the “Freedom of Conscience.” Part II is to be reserved for special discussions about another philosophical concept related to everything described here.

The Concept of National Consciousness

In the previous Entry, I described key issues related to contemporary issuances of Citizenship in most countries and ended with another important one that could not be addressed by Citizenship alone. A “nation” is shaped by the trifacta of a State, a Totality and a Self. It is possible for the Totality to be defined by a single ethnic group constituting themselves as one People’s Community and coexisting alongside the ethnic minorities of other People’s Communities. A People’s Community becomes a part of the Totality through its own contributions to the *National Essence* which binds the State, Totality, and Self.

A National Essence is what shapes the *National Identity* of this trifacta. It is defined by a shared history, culture, tradition, language, social customs and norms, and heritage. Certain political-economic ideologies are capable of influencing this National Identity for its own ideological goals. Such ideologies may not necessarily be related to Nationalism, although Nationalism itself has spent centuries insinuating that it is the only ideology to define the National Identity and therefore make alterations to the National Essence of any given nation. Regardless, all People’s Communities which share the same National Identity and are able to reshape the National Essence of their own nation will hereby be referred to as the *Nationals*. Conversely, it is also possible for other People’s Communities to exist within a nation and not reflect the same National Identity and National Essence. These People’s Communities will be referred to as *Foreigners*.

In Production for *Dasein*, *Nationals* and *Foreigners* are both capable of attaining Citizenship and its associated Legal Duties and Legal Rights. It is possible for *Nationals* to express their National Identity as being that of another nation and it is likewise the case for *Foreigners* as well. In the other two Modes of Production, Production for *Profit* and Production for *Utility*, there is always this flawed belief that all *Nationals* are the same and ipso facto all *Foreigners* are the same. This problem has become increasingly apparent at period when most Western countries confer Legal Rights devoid of any Legal Duties whatsoever as part of attaining Citizenship. The question that needs to be raised is whether a *National*, despite having Citizenship, could become a *Foreigner* and likewise for immigrating *Foreigners* (who may or may not have Citizenship).

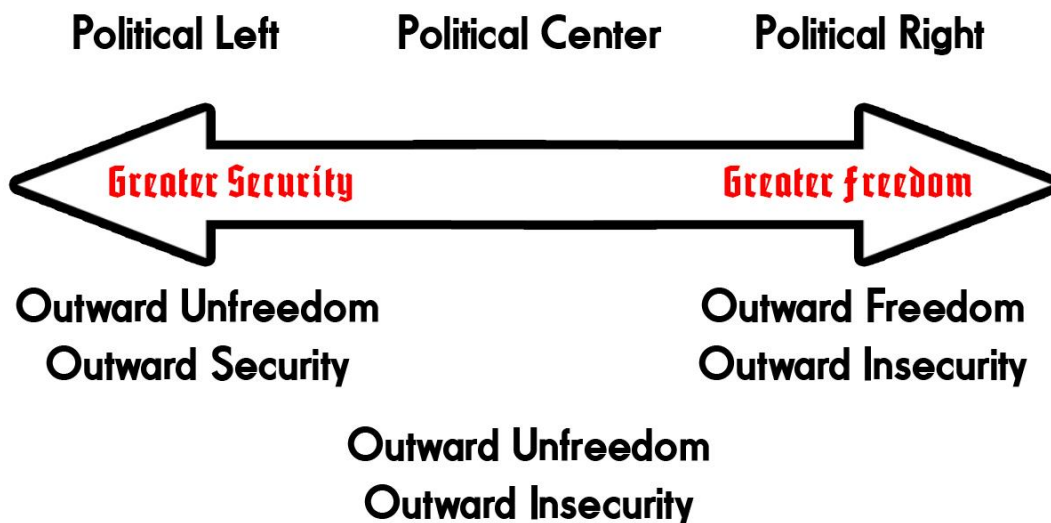
The implications of Citizenship, as they were raised in the previous Entry, also suggested that human consciousness itself has its own role to play in the shaping of National Essences and National Identities. I have stated that the Self does not exist in a vacuum isolated from others and is in fact a part of the Totality. This means that the Self is going to be shaped by the Totality insofar as the Self is expected to serve the Totality. But that does not imply that the Self in their entirety is going to be defined by the Totality. It is possible that the Self may have their own sense of

personal identity which might differ from that of the Totality. It may manifest in terms of an adherence to another ideology, religion, ethnicity, a different set of values, or political-economic views which are not shared by the Totality at large.

How to Read the Freedom-Security Dialectic

Just as the Totality can influence the Self, so too can the Self influence the Totality. Both forge their political-economic consensus through the State in the form of laws and constitutions. The key to ensuring that the Self and the Totality are able to get along despite having many differences is related to the question of *Freedom of Conscience*. This phenomenon can be discovered by relying on the Freedom-Security Dialectic, distinguishing between “Outward Freedom” and “Outward Security” on the one hand and “Inward Freedom” and “Inward Security” on the other.

Freedom-Security Dialectic Diagram



In the Freedom-Security Dialectic, the Left-Right Political Spectrum is viewed not in terms of “Left” and “Right” but in terms of Security and Freedom. The policies of the Political Left revolve around the pursuit of greater Outward Security to the detriment of Outward Freedom, whereas the Political Right focuses more on Outward Freedom at the cost of Outward Security. The former yields “Outward Security, Outward Unfreedom” and “Outward Insecurity, Outward Freedom” for the latter. The Political Left and the Political Right can afford compromises in Unfreedom and Insecurity insofar as they still need to appeal to the “Outward Unfreedom, Outward Insecurity” of the Political Center, what the Counterculture would refer to as the “Establishment.”

Here, the Freedom-Security Dialectic corresponds to the general parameters of political-economic policies promoted by the Political Left and Political Right. Most elements of the Political Left prefer promoting “Economic Security” by trying to change the Mode of Production from Production for *Profit* to Production for *Utility*. On the Political Right, the ideal of “National Security” corresponds to the need to contribute to the national defense and law enforcement. When it comes to Political Freedom, however, the Left and Right begin to differ. The Political Left

believes that certain Political Freedoms need to be reduced in order to curtail the excesses of Production for *Profit* and to empower national minorities. Usually, that translates to the promotion of Welfare Capitalism. In the Political Right, other Political Freedoms need to be expanded to appeal to the religious and the local community, providing those groups with the “freedom of action” to live autonomously.

These aforementioned characteristics are, of course, self-evident within Parliamentary Democracy. Even so, we can see how the Freedom-Security Dialectic applies to the Political Left and the Political Right. For the Political Center, because they begin with Outward Unfreedom, Outward Insecurity by default, they need to find ways to appeal to the Political Right and Political Left in order to promote their own policies, all of which are supportive of Neoliberalism. If the Political Center can at least get either the Political Right or the Political Left on its side, it will be able to build a coalition government. In a European Parliament, siding with the Political Left yields Social-Democracy or Social Liberalism (Read: Progressivism); conversely, siding with the Political Right results in Christian Democracy or Classical Liberalism (Read: Libertarianism). The default ideology of the Political Center is Economic Liberalism (Read: Liberal Capitalism).

It is important to ascertain whether or not a different set of characteristics can be found in Council Democracy, especially given the fact that the Left-Right Political Spectrum will cease existing in favor of different ideological schools of thought. What I had just described about the Representative model of democratic governance is that, by focusing so much attention on the “Outward Freedom” and the “Outward Security,” the Political Center neglects the possibility that an “Inward Freedom” and “Inward Security” might exist.

The Political Left’s Outward Unfreedom is tempered by an *Inward Security*. In a Social-Democratic or Social Liberal Parliament, the perceived loss of Outward Unfreedom is seen as justifiable if it means receiving self-assurances that people will be caught by the “social safety net.” But in doing so, this loss is accompanied by an *Inward Insecurity*: there is always that apparent risk that the “social safety net” will fall apart and the Production for *Utility* becoming unsustainable. That Inward Insecurity is fueled by the possibility that the Political Right will do something that will create Outward Insecurity for the Political Left.

The Political Right’s Outward Insecurity is tempered by an *Inward Freedom*. In a Social-Democratic or Classical Liberal Parliament, any perceived loss of Outward Security by Production for *Profit* can be justified if it means being able to achieve a Quantity of Kapital higher than the corresponding Quantity of Schuld. However, there is also an *Inward Unfreedom* because in Production for Profit, there are no real guarantees that the Quantity of Kapital will be higher than the Quantity of Schuld. The result might instead be a higher Quantity of Schuld, causing economic downturns that force the Political Right to adopt certain aspects of Production for Utility to correct the failures of the Market/Mixed Economy or the Fractional-Reserve Banking System.

Similar to the Outward Freedoms and Outward Securities, the Political Left has its own *Inward Freedom* and the Political Right has its own *Inward Security*. The Political Left is capable of promoting social reforms, class solidarity, and social justice which cannot always be expected to come from the Political Right. This explains why most acts of political change in Parliamentary Democracy tends to consistently stem from the Political Left. Conversely, the Political Right is capable of providing a sense of order and confidence that only be considered as the byproducts of promoting religiosity, national solidarity, strong families and tight-knit communities.

But what about the Political Center, given the fact that its apparent Outward Unfreedom and Outward Insecurity tends to attract political polarization between the Political Left and Political Right? Whenever there is a coalition government forged by the Political Center, there is a synthesis of Outward Freedom from the Political Right and Outward Security from the Political Left. However, in doing so, there is the consequence of imposing Inward Unfreedom and Inward Insecurity for both the Political Left and the Political Right.

How does this manifest under Neoliberalism? In the best of times such as during the 1980s, 1990s and 2000s, the Political Center promises to provide Outward Freedoms and Outward Securities in exchange for Inward Unfreedom and Inward Insecurity. The results are problems ranging from an apparent inability to change the status quo (which could be a cultural phenomenon as well as a political one) to a growing lack of originality, energy, creativity, and other characteristics which are to be expected of the individual Self. In a Liberal Capitalist Parliamentary Democracy, one is expected to become a “square,” as somebody who is incapable of striving to overcome the rampant nihilism, soullessness, senselessness, degeneracy, wastefulness, and godlessness that are all associated with Neoliberalism. It was precisely all of those problems which became apparent in the 1950s and the same ones which sparked the Counterculture in the manner that it occurred in the 1960s. But as I had maintained earlier in Section Four, trying to raise awareness about a problem is not the same as actually trying to confront the problem. The latter was where the Counterculture had failed because it was never able to fully isolate itself from the “Establishment.”

For the Political Left, it manifests as the sort of frustration that comes with certain values not changing as they were intended or even as quickly as they should. For the Political Right, it is anguish that comes with struggling to comprehend how other values continue to decay in spite of their best efforts or failing to realize the inherent problems of those values when they were originally introduced in the primordial past.

Freedom of Conscience

In a Council Democracy, where should the Council State and Totality stand on the issues posed by the Freedom-Security Dialectic? Simply put, the Council State's greatest weakness is the inability of the Totality and the Self to forge a consensus among themselves. It is only as powerful as the Totality and the Self. Both need to rely on each other to hold each other to account and to correct each other's flaws. This is a reciprocal relationship that has to be sustained by the Delegative model of democratic governance. The Freedom of Conscience in Council Democracy is best represented as *Inward Freedom* and *Inward Security*.

Having a Constitution of Constitutional Intents and Constitutional Obligations, accompanied by a Legal Code of Legal Duties and Legal Rights, will provide the Self with a sense of purpose and determination within their personal lives. It will reassure the Self that nobody what happens, the Totality will always try to look after them, and that may or may not include the direct involvement of the State. It might provide an initial sense of Outward Unfreedom at first, but it will be counteracted by a corresponding sense of *Inward Freedom*. This is only going to happen to those who find themselves encountering immense difficulties trying to balance the Legal Duties and Legal Rights of their Vocation in relation to fulfilling the Constitutional Obligations and Constitutional Intents related to any given Profession. But once the Self is able to discover their Vocation in Life and are willing to pursuit it as a lifelong ambition, they are willing to endure the Outward Unfreedom with their newly obtained *Inward Freedom*.

This *Inward Freedom* concurs with an *Inward Security* that comes from the Self's ability to entertain any viewpoint, perspective, or position that is contrary to that of the Totality. There may be moments where the Totality is incapable of entertaining the unthinkable, the unimaginable, the improbable, and the fantastic. Compared to the Totality and the State, the Self is the only within the trifecta that is capable of presenting new possibilities and new ways of doing things that will benefit the Totality, the State, and themselves by extension. The question is whether the Totality is willing to listen to the Self, acknowledge their concerns, and accept constructive criticism. Even in times where there might be a sense of Outward Insecurity for the Self, there will always be legal mechanisms in Production for *Dasein* where the Self can hold the Totality to account.

At the same time, the Totality enjoys the *Inward Security* of maintaining their own inner sense of Authentic *Dasein*. The multiplicity of different beliefs, ideas, values, and principles will be respected, preserved, and promoted by the Council State. The Totality also wields the *Inward Freedom* of being able to invite the Self to adopt those beliefs, values, ideas, and principles. Should the Self refuse, that is decision which the Totality must uphold and refrain from violating. Similarly, there may be moments where the Totality might encounter instances of Outward Unfreedom from the Self's inability to uphold their Constitutional Obligations and Legal Duties as well as Outward Insecurity from the Self's arbitrary abuse of Constitutional Intents and Legal Rights. If that were to happen, the Totality also has legal mechanisms in Production for *Dasein* where the Totality can hold the Self to account.

Nowhere is this Freedom of Conscience more obvious than in the everyday practices of the State Commissariats of Wages and Prices. There will be occasions where disputes may flare between the Administrators and Economic Planners and Civil Servants, the Economic Planners and the Administrators and Civil Servants, the Civil Servants and the Administrators and Economic Planners. The State Commissariat must decide which of the three groups of people is speaking in the interests of everyone as part of the Totality and listen carefully to them. They must know when the Self speaks truth to power and when the Totality speaks truth to power. They must uphold the balance of power between the Self and Totality and to ensure they will learn to work together.

On human Consciousness (Pt. 2 of 2)

There are many different philosophical ideas regarding the topic of human consciousness insofar as the concept itself remains an enigma. Countless philosophical proposals have been posited over the past few millennia to ascertain how human consciousness can affect the Self's experiences and interactions with the Totality and the State. Neuroscientists and computer scientists have tried to provide their own scientific proposals. Neuroscience argues that human consciousness is informed by the sensory experiences of human perception. Computer science, meanwhile, believes that the question of human consciousness could someday be superseded by the question of "artificial consciousness" in the form of Artificial Intelligence.

No grand unified theory of human consciousness has ever been posited by anyone in philosophy nor has any scientific field gotten closer to understanding it. Despite the lack of a grand unified theory, what can be said here about human consciousness is that it can be reshaped by the social conditions and upbringing of the Self in their relationship with the Totality. Just as the Totality is shaped by a multiplicity of different groups of people sharing the same National Essence and National Identity, the Self can also be shaped by factors beyond the Totality's sphere of influence. The Totality and the Self maintain their social relations in spite of their inherent differences by striving to uphold a Freedom of Conscience whose effects are readily discernible through the Freedom-Security Dialectic.

The factors in which the Self differentiates themselves from the Totality are many, but they revolve around a recurring set of mechanisms. One of the important characteristics of human consciousness, apart from sensory experiences and self-awareness of one's surroundings, is the ability to express ideas, concepts, and beliefs through written, verbal, or audiovisual language. The ability itself is related to the same Freedom of Conscience discussed previously in Part I. All of the ideas described in Part I can be best summarized as a "National Consciousness" existing as individual segments of human consciousness as a whole. In the State of Total Mobilization, the *National Consciousnesses* of all nations on Earth interact with each other through historical events, international organizations, diplomatic treaties and negotiations, military conflicts and other global phenomena. The National Consciousness is integral to understanding the metaphysical premises of any given Nationalism and how any Pure Socialism can be integrated into the political-economic life of the affected State, Totality, and Self.

The expression of ideas, concepts and beliefs, when conveyed through language, become tangible bits and pieces of information that can be readily disseminated by mass communications applications. Social Media, State Media, Commercial Media, and Student Media are applications which have been discussed in other Entries and why the two empirical case studies from the Introduction Entry are both closely related to this same topic. Information technology has taken things a step further by introducing the "digital realm" as another avenue for disseminating information. In *The Work-Standard* (2nd Ed.) as well as *The Third Place* (1st Ed.), the "digital realm" is described in terms of an International Internet shared by National Intranets bound to their respective nations. A National Intranet could be perceived as an extension of the National Consciousness within the digital realm, an experience which cannot be encountered on the World Wide Web (WWW). The same is true for the Digital Arbeit and Digital Geld of the LERE Process.

The significance of digital realm in relation to human consciousness is that it is now possible for the National Consciousness of an entire nation to be influenced by anyone or any other nation. The effects may be beneficial as well as harmful to the mental and psychological well-being of the

Totality and the Self. The World Wide Web (WWW), by its very nature, makes no distinctions whatsoever concerning the multiplicities of different National Consciousnesses. Its initial inception once gave rise to the notion that there is no National Sovereignty within the digital realm and that the flow of information will always be deregulated and uncontrolled.

Today, in the early 21st century, the hegemony of the WWW as the repository of human consciousness for all of humanity continues to be challenged by most nations. China and Russia believe that National Sovereignty should be reasserted in the digital realm. The EU/NATO member-states cannot adequately maintain its regulations within its own segment of the digital realm. And in these United States as well as the broader Western world, it has led to a growing inability to form a consensus on even the most basic sets of facts and what distinguishes them from the personal opinions of the Self. Meanwhile, the Socialist Nation of *The Work-Standard* (2nd Ed.) argues that a National Intranet serves as extensions of the national economy and the national educational system, insisting on a well-defined delineation between this National Intranet and the International Internet. This same Socialist Nation is also convinced that the International Internet should be reorganized in a different world order where a different conception, Heliopolis, would serve as a suitable replacement of the World Wide Web.

Between the creation of Digital Arbeit and Digital Geld as part of the LERE Process and the sophistication of mass communications applications, one must stop and wonder if the digital realm is a technological extension of National Consciousness. If one is convinced that the digital realm can serve as an extension of a national economy, a national educational system, and a national media apparatus, why not include a National Consciousness?

Based on the characteristics of the Work-Standard, this Author is inclined to believe that the National Consciousness can be extended to the digital realm and coexist alongside human consciousness in general. But in doing so, I am forced to ascertain the significance of the digital realm and the Counterculture's attempts at experiencing altered states of consciousness for the State of Total Mobilization. Fortunately, everything can be consolidated into a coherent discussion derived from the same historical figure who conceptualized the State of Total Mobilization itself in the 1930 essay "Total Mobilization" and the 1932 sequel, *Der Arbeiter*.

Psychonauts of the Noösphere

"The question as to whether these effects are merely triggered or whether they 'ensue' leads beyond the problems of the psychologists and the chemists. If we recognize the plant as an autonomous power which enters in order to put roots and flowers in us, then we distance ourselves by several degrees from the skewed perspective which imagines that Spirit (Geist) is the monopoly of human beings and doesn't exist outside of them. A new world-picture has to follow the planetary leveling; that is the task which the next century will take up. The nihilistic and materialistic theories are called upon to prepare the way for it; thus, their persuasive power, so incomprehensible to their opponents. Of course, even in a storm which uproots forests and tears the roofs off of houses, we don't see the pull of windless distance—the same is true of time."

-Ernst Jünger, "The Plant as Autonomous Power," ca. 1970

The bibliography of Ernst Jünger can be split into four stages, each one personified by a Gestalt (Figure). Those *Gestalten* (Figures) were the Frontsoldat, the Arbeiter, the Forest Rebel, and the Anarch. The first and second *Gestalten* are shaped by the Totality in their attempts to redefine the

relationship between humanity and Technology. The Forest Rebel, a *Gestalt* that emerged from Jünger's long-standing opposition to the Hitlerists, dissents against the State and does not perceive itself as part of Totality. Instead, it finds its own conception of freedom in the "Forest," away from the Command and Obedience of the Council State or the Supply and Demand of the Parliament. The Anarch differs by its ability to adapt to the conditions of the State of Total Mobilization, able to readjust their actions accordingly in order to impart important knowledge to future generations. Thus, the Forest Rebel and the Anarch, unlike the Frontsoldat and Arbeiter, are nonconformists who find themselves at odds with the prevailing norms and trends of the Totality.

But when he was not making contributions to the field of entomology (the study of insects) or having correspondences with Martin Heidegger and Carl Schmitt, Jünger in the decades after 1945 was trying to consolidate his experiences and ideas from the early 20th century and those of the late 20th century. He knew that the State of Total Mobilization continued to evolve and develop in times of both war and peace, regardless of who turned out to be the real victor of the 20th century. The State of Total Mobilization itself is unaffected by the Deindustrialization, Financialization and Globalization that occurred in the Western world during the 1970s. In fact, the possibility that he was willing to entertain is the idea that the State of Total Mobilization will need to someday make its mark on what Soviet biogeochemist Vladimir Vernadsky and French Jesuit philosopher Father Pierre Teilhard de Chardin, SJ, referred to as the Noösphere.

In the original conception devised by Vernadsky and de Chardin, the Noösphere is described as the next logical step in Earth's evolutionary development. The evolutionary development of Earth has seen the appearances of a Geosphere, an Atmosphere, and a Biosphere. The State of Total Mobilization, when Jünger encountered and described it in his early 20th century works, it was already leaving its marks on the Geosphere, Atmosphere, and Biosphere. The depletion of natural resources, the loss of biodiversity, the destruction of wild habitats, and the effects of Climate Change are the inevitable marks of the State of Total Mobilization.

The Noösphere, as a concept, was also developed around the same time as the conceptualization of the State of Total Mobilization. Humanity is the only entity on Earth that is capable of exhibiting higher intelligence and consciousness to affect the formation of the Noösphere. Humanity is also the only entity that anything to gain from the State of Total Mobilization and the only one developing Technology that disrupts its own relationship with nature. Since the concept itself is a complex one with two branching perspectives from Vernadsky and de Chardin, I was amazed to learn that Jünger developed an interest in exploring human consciousness in relation to the Noösphere towards the end of the reign of Bretton Woods.

In his own studies of human consciousness, Jünger coined the term "*Psychonautics*" to describe the attempts made by "*Psychonauts*" to explore human consciousness through altered states of consciousness. The idea posited is that Psychonauts, by experiencing altered states of consciousness, are trying to connect with the Noösphere, obtain information from it, and articulate the information in more coherent bits of data that can be translated into something tangible. This topic was explored by Jünger in two essays entitled "Approaches: Drugs and Ecstatic Intoxication" (which deals with early 20th century experiments by scientists to explore how narcotics use alters human consciousness) and "The Plant as Autonomous Power." The latter is an interesting extension of the topic because he was describing how plant life affects the human psyche, and there are two meanings to be inferred. There is an extension of ideas established in the former,

which is how most narcotics are derived from plants. But there is also an extension of ideas from *The Glass Bees* because of the fact that bees are necessary in nourishing the livelihoods of plants.

The general premise in *The Glass Bees* is the implications of Technology trying to replace organic life. In the novel, the main character is a former cavalryman whose methods have been supplanted by the rise of mechanized and armored vehicles. Instead of men riding on horses, as was the case during World War I and the early half of World War II, the latter half of World War II—the Cold War—instead saw the rise of Main Battle Tanks (MBTs). What used to take skill and dedication to master horseback riding or even the Light-Medium-Heavy Classification System in the first half of the World War II has been replaced by the MBT. Later, the main character learns that beekeeping, as a Profession, no longer relies on actual bees but instead mechanical bees which are designed to fulfill the same roles as their organic counterparts.

The idea to be inferred from *The Glass Bees* and The Plant as Autonomous Power is that no matter how far humanity develops the Noösphere, humanity will still need to coexist with the Biosphere. The Totality and Self must realize that so long as the State of Total Mobilization continues to exist, it will always with the choice of either “perfecting humanity” or “perfecting Technology.” Jünger strongly believed that Technology can never be truly perfected because they are fallible designs created by fallible humans.

Human capabilities par excellence can make do with imperfect Technology, but even the most perfected Technology will never be suitable substitute for human ability. If that theme happens to sound familiar to anyone, it is because it is an idea that has its initial beginnings in his World War I memoirs, *Storm of Steel*, and later in *Der Arbeiter*. It is an important theme to keep in mind, especially in a world where humanity is becoming increasingly dependent on Technology. The overemphasis on Technology, beginning in the field of Military Science, has witnessed a “Triumphant March of Technology” across other fields. We take Technology so much for granted that we lose sight of the possibility where it may become necessary to sometimes make do without Technology or have to substitute it for raw human willpower. This sentiment is reflected in the Work-Standard’s conceptions of “Digital Arbeit and Digital Geld,” the “Mechanization Rate,” and the “National Intranet and International Internet.” It is in fact possible for the Life-Energy Reserve to make do without Digital Arbeit and Digital Geld.

Therefore, let us return back to the original image of Psychonauts exploring the Noösphere through altered states of consciousness. If the State of Total Mobilization has in fact made its mark on the Geosphere, Atmosphere, and Biosphere, then one should be convinced of the potential implications of Climate Change. Conversely, if the same can be said about the State of Total Mobilization making its mark on the Noösphere, in what form might it assume?

The Digital Realm is the Noösphere

This Author is inclined to believe that the State of Total Mobilization in the 21st century will leave its mark on the Noösphere vis-à-vis the digital realm. The Noösphere, by its very nature, is a worldwide phenomenon that is beyond the legal jurisdiction of any one State, Totality, or Self. It promises the possibility of fostering closer interactions between different National Consciousnesses and contributing to the flow of information across international borders. Instead of having to deal with the potential legal and medical ramifications of trying to experience an altered state of consciousness, one could simply access the National Intranet or International Internet to gather as much information from as many sources as humanly possible, eventually

arriving at well-informed, well-researched conclusions. That was the ideal behind the World Wide Web (WWW) as it was conceived by Tim Berners-Lee towards the end of the 20th century.

Unfortunately, the WWW has proven itself to be anything but. During its early decades, the WWW was once proposed to be an escape from the State of Total Mobilization and from the legal jurisprudences of nations. It has led to the proliferation of trivial information that neither informs nor instructs as well as others which are divisive, repulsive, and repetitive. Just look at all the memes whose sole purpose is to stroke the egos of their creators by bestowing them with instant gratification from Western Commercial Media. The same can be said for the explosion of conspiracy theories, misinformation and outright lies and falsehoods, not to mention the uncontrolled spread of pornography or the monopolization of information technologies by Social Media platforms. At the end of the day, there is still no feasible policies from the West on how best to control the flow of information without infringing on the Freedom of Conscience of the Self, not to mention promoting an acceptable set of norms and etiquette tantamount to governing the digital realm as an extension of the Real World that exists offline.

If there is anything to be taken from this brief, but specifically thorough discussion about human consciousness, it should be that human consciousness itself is not a single, monolithic entity in the Noösphere. Rather, it is shaped by a multipolarity of different National Consciousnesses that contribute to human consciousness as part of a prevailing world order. Thanks to information technologies, which grew up alongside nuclear technologies, the State of Total Mobilization is now able to transmit itself into the Noösphere vis-à-vis the digital realm. The question that must be ascertained in the foreseeable future, as a matter related to the LERE (Life-Energization Reciprocal Electrification) Process, the SSE, and Council Democracy is whether National Consciousness can also be implanted into the National Intranet. This Author is convinced that it can be installed into the National Intranet through technological, social, cultural, traditional, lingual, and organizational means, all of which should be initiated by the Totality and the Self.

The Interpersonal Compact form

Human consciousness is a complex subject that has yet to receive definitive consensus. Even so, the development of National Consciousness arises from a National Essence that defines the National Identity of a nation. It is reflected in the cultural, traditional, lingual, social, and personal attitudes toward certain behaviors and actions. All of these attitudes can be coalesced into a shared set of beliefs, values, and norms that members of a People's Community have in common. They are instilled into the impressionable minds of the youth from the early age through the words and actions of parents, family members and relatives, neighbors and friends, and others within their social spheres of influence.

But not every young person is going to readily adopt those behaviors and consider themselves as part of that People's Community. It is possible for someone to believe that their real loyalties lie with those of another People's Community. They might be attracted to that other People's Community's value system or they might have some ancestral lineage that can be traced back to them. The challenge posed by the preceding two-part Entry is whether any nation can unite different People's Communities around a shared National Identity and National Essence.

A People's Community, like the Totality and the State, is not a monolithic entity. There are always going to be exceptions where individuals do not reflect the prevailing value system. These exceptions tend to occur on an instinctual level. An Englishman might think and behave more like a Prussian, just as it is also possible for a Prussian to think and behave like an Englishman. If an English emigrates to Prussia or a Prussian emigrates to England, they will assimilate and become no different than the rest of its members.

This sort of phenomenon is a common aspect of the American Way of Life, personified best as the "Melting Pot." Millions of immigrants emigrate from their nations to become naturalized citizens, where they and their descendants can either assimilate or continue to reflect their ancestral People's Community. The ones who reflect the values and beliefs of most Americans are most likely to become assimilated into the American Way of Life. The Freedom of Conscience should still be respected for those who chose to preserve their People's Community within the Union. For the Federalist Party, the Federal government should be taking a proactive role in promoting an American National Identity conducive to an American National Consciousness, while at the same time respecting the Freedom of Conscience for different People's Communities to maintain their Inward Freedom and Inward Security as part of their sense of Authentic Dasein.

There is always a People's Community that wields a monopoly over the establishment of National Consciousness. In America, it was an uneasy unification of Americans from the English-speaking world and the German-speaking world. In English-speaking world, England established National Consciousness through the Monarchy. In the German-speaking world, there were several National Consciousnesses, but the most predominant were Prussians and Austrians.

Then there are countries like Czechoslovakia, Yugoslavia, and the Soviet Union. The "Czechoslovakian" was either a Czech or a Slovak. The "Yugoslavian" could be a Slovene, a Croat, a Bosnian, a Serb, or a Macedonian. The "Soviet," despite being commonly depicted as an ethnic Russian, also included various non-Russians who reflected the Russian National Essence. Soviet Russia inherited a Melting Pot from Czarist Russia and sought to promote an assimilation of non-Russians into a Soviet National Identity. The disintegrations of Czechoslovakia,

Yugoslavia, and the Soviet Union were in part the byproducts of breakdowns in the National Identities of the “Czechoslovakian,” the “Yugoslavian,” the “Soviet.”

The implications of those three countries demonstrate that National Consciousness is malleable enough to be changed. It also implies that the central government does play a role in the shaping of a National Consciousness. A “Soviet Nationalism” can be challenged by a Russian Nationalism; a “Yugoslav Nationalism” questioned by a Croat Nationalism or a Serb Nationalism; and a “Czechoslovak Nationalism” shattered by a Czech Nationalism and a Slovak Nationalism.

This proves that one version of Nationalism can be opposed by another Nationalism. We can see the phenomenon reoccurring again in post-1945 discussions of a “European Nationalism” and the Nationalisms of Europe among the member-states of the EU/NATO. Does the concept of Nationalism in Europe imply a “European Nationalism” applicable every nation in Europe? Or does the concept still imply the Nationalisms of different European nations? These questions continue to resonate in discussions of expanding the legal authorities of the European Union over its member-states as well as in the rhetorical appeals of “Euroscepticism” and “Pan-Europeanism.”

What is the Interpersonal Compact?

The long-standing questions of identity does not end with nations. As the experiences of adolescents can attest, the struggle to define the identity of the Self is another topic related to the broader purview of human consciousness. Although they are not as impressionable as children, most young adults in the secondary educational level have yet to define themselves as individuals. Many spend their years in secondary school trying to figure out who they are supposed to be and who they must become. Sometimes, the more nihilistic ones continue this matter well into the tertiary educational level as part of trying to ascertain what their Vocation is.

Under the Custodial-Care Function of the OECD-Type Student Economy, the secondary educational level is too aimless and directionless for young people. The problems of ascertaining one’s personal identity and what they intend do with their lives later on in Life are never properly addressed in the classroom curricula. In the Total Educational Effort of the SSE, the Student Body can define themselves and acquire their sense of Self-Consciousness. This is where the **“Interpersonal Compact”** comes in.

The Interpersonal Compact serves as a way for the individual to ascertain their personal identity as a Student among the Student Body and as a Self among the Totality. Issued twice over course of one’s secondary education, the recipient will be expected to complete a form that asks them to describe themselves in relation to the Student Body and the Totality. The formatting is designed to help the recipient identify their personal talents and skills, all of which they had to have acquired from their formative years in the primary educational level. Past experiences prior to the secondary educational level are as valid as the lack thereof because there is no right or wrong answer. The Student determines for themselves which answers are correct and which ones are incorrect.

The goal of the Interpersonal Compact is to determine the Student’s Specialty as part of guiding them toward an **“Extracurricular Guild Occupation”** (EGO). The EGO is a type of certification that qualifies the Student as being capable of performing certain Professions related to that Specialty. If the Student manages to learn a Specialty in the classroom and can successfully demonstrate it in the Student Tournament or Student Government, they will become eligible to be conferred an EGO from the Council State’s Ministry of Education. In the process of guiding the

Student, the Interpersonal Compact will eventually assist them in discerning their Vocation, which can be done by learning Specialties tied to specific EGOs.

All political-economic activities in the SSE have their own EGOs. It is possible for the Student to learn Specialties and acquire EGOs entirely different from what they had written on their Interpersonal Compact. That is something which is to be expected, and the Interpersonal Compact is designed to accommodate those possibilities. This is part of the reason why the Interpersonal Compact is issued again before the recipient graduates from secondary school.

In the second Interpersonal Compact, the Student will compare what they wrote in the first Interpersonal Compact and what they had done over the course of their secondary education. They are expected to reevaluate past actions and initial expectations in relation to their post-secondary future. Not everyone is going straight to the university; some might instead be heading straight into the workforces or the armed forces. The second Interpersonal Compact is designed to ask the recipient about their Specialties and EGOs and whether they align with their future Vocation. Whichever answer the recipient provides is left to the discretion of that recipient.

Just like the first Interpersonal Compact, the second Interpersonal Compact contains no right or wrong answers. Only the recipient gets to decide whether their actions align with their initial expectations. If their Specialties and EGOs are related to their Vocation, they can continue honing them long after graduation and become members of the Totality. And even if the Specialties and EGO are unrelated to the Vocation, the recipient is more than welcome to gain valuable experience in the tertiary educational level or in the VCS Economy and Council State. Should they choose the VCS Economy and Council State, they are more than welcome to acquire the necessary training and experience as part of their employment with that related Profession.

Why Complete the Interpersonal Compact?

The benefit of answering the Interpersonal Compact should become obvious to those preparing to graduate from secondary school. The Council State maintains a conscription policy as part of the eradication of Unemployment and Underemployment within the State of Total Mobilization. But unlike the conscription policies of most countries, under the Work-Standard, getting drafted like playing the lottery. Some will be entering the workforces and others will be entering the armed forces. The Interpersonal Compact is designed to ensure that no Student is condemned to a future of Unemployment or Underemployment. If someone cannot figure out their Vocation during secondary school, they will spend the rest of their early adulthood contemplating it while trying to serve the Totality in the VCS Economy or the Military-Industrial Complex.

One could avoid completing the first Interpersonal Compact at the beginning of one's secondary education. One could also excuse themselves from completing the second Interpersonal Compact. It is possible that one might have their ideas on what they want to do with their own lives. Even if one has an idea on what Specialties and EGOs they wish to partake as part of their secondary education, they must write down their responses on the first Interpersonal Compact. By doing so, they will be excused from having to complete the second Interpersonal Compact unless, at some later point, they decide to countermand that decision themselves.

Alternatively, one might abstain from the first Interpersonal Compact because they do not know themselves yet or they think it is too early for them to decide. In that case, they are more than welcome to experiment with different Specialties and obtaining their related EGOs throughout

their secondary education. When the time comes for them to receive the second Interpersonal Compact, they will be expected to describe their experiences and all the trials and triumphs they went through to reach their current position in Life.

For a handful number of young people, their futures may not lie anywhere in the nation. It might actually be somewhere in another country. They too need to make those intentions clear in the first Interpersonal Compact because those intentions may change once they receive the second Interpersonal Compact. If they can demonstrate that their intentions have not changed at all, they are free to leave the country upon graduation to pursue their Vocations elsewhere. Should the nation find itself at war, they will be recalled back into the country as part of *Military Conscription*.

The lack of an answer on the Interpersonal Compact is technically an answer in itself. Those who never bothered to complete either Interpersonal Compact have demonstrated to themselves, the Student Body and Totality, and the Student Government and Council State that they lack direction and guidance. These are the delinquents, truants, and misfits who could never seem to figure out what they should be doing with their lives. Their refusal to build their futures will hurt them in the long run and that is precisely where the Council State intervenes in the affairs of the Student Government. For they will be the first ones to receive their draft cards in the mail as part of Work-Conscription or Military Conscription, depending on whether the VCS Economy or the Military-Industry Complex. If the Total Educational Effort cannot set those youths straight, then the State of Total Mobilization will.

Historical Case Studies for the SSE (Pt. 1 of 3)

Like the Work-Standard, the concept of the SSE is an original creation of this Author, whose ideas, concepts, and theories were drawn from centuries of accumulated knowledge on various related topics, fields, and disciplines. While the “State of Total Mobilization” was a recurring concept derived from the works of Ernst Jünger, its corresponding “Total Educational Effort” originated from the works of Mary Perkins Ryan. Ryan was an American Catholic housewife from New England whose Vocation in Life happened to be concerned with education of young adults. Even though I am aware that not everyone reading my own works is expecting to encounter aspects of Roman Catholicism, just as I am also aware that not all Roman Catholics will be supportive of the Work-Standard, I must admit that there are some intriguing parallels between Ryan’s Total Educational Effort and Jünger’s State of Total Mobilization.

In this three-part Entry, I will be presenting a series of empirical case studies that are of significance to the ongoing discussion about the SSE. There are certain aspects of the Total Educational Effort, which cannot otherwise be elaborated by philosophy or political theory insofar as they can only be fleshed out by empirical evidence gathered from specific historical events throughout the 20th century, particularly historical events where young people had a predominant role. Please note that the Total Educational Effort, like the State of Total Mobilization, is a non-exhaustive area of research. While other valid case studies do exist, for the sake of brevity, I will only be focusing on a select number that are of strategic value for Section Five.

Origins of the Total Educational Effort

Part of the motivation behind wanting to write *The Third Place* (1st Ed.) was to address the role of young people in the State of Total Mobilization. This was a topic which simply could not be given a satisfactory discussion in *The Work-Standard* (2nd Ed.) insofar as the ideas described here are dependent on what has already been established in that treatise. At the same time, the State of Total Mobilization itself has impacted the everyday lives of young people in ways that are not well-understood but are nonetheless taken for granted. After the State of Total Mobilization enabled propertyless men and power to agitate for Legal Rights throughout the 19th century, another precedent was introduced at the turn of the 20th century. One important social reform in the Western world concerned the education of young people beyond the primary educational level.

The central argument is that the State should assume a proactive role in the education of young people among the ranks of the Totality. The initial argument was that by ensuring that young people are able to complete secondary education, they will be able to navigate the State of Total Mobilization later on in Life. Coinciding with this trend was the belief that more and more young people are becoming increasingly isolated from nature due to the growing prevalence of Technology. The “Scouting Movement” in particular was a major proponent of providing young people a chance to leave the cities and develop a closer relationship with nature through camping and physical activity among other youths of around the same age.

Political movements, organizations and parties have also caught on to this trend as well. In addition to some establishing separate female wings, a “Youth Wing” was also established where politically-minded young people are able to experience a combination of physical and ideological training. The Soviet Union, Fascist Italy, the German Reich, the British Empire, and these United States all had prior histories of youth movements where young people found themselves involved in political activities beyond the usual mundane affairs related to scouting. This was arguably the

case during the two World Wars, where young people found themselves increasingly mobilized to support the war efforts of their respective nations.

Ernst Jünger and Mary Perkins Ryan both came of age during this period in the early 20th century, and one can find aspects of these trends influencing their respective discussions about the role of the State within the national educational system. In *Der Arbeiter*, Jünger was convinced that the national educational system would allow the social bonds between Totality and Self to become solidified by the State and yield the establishment of a National Consciousness. It would also give rise to the social conditions where young people find themselves increasingly involved in the State of Total Mobilization, although Jünger does not specify exactly how this would occur outside of the social demands of young people and their fascination with emerging technologies.

For Mary Perkins Ryan, she was investigating another aspect of the same phenomenon. In her works, Ryan became convinced that the rise of the national educational system should never be limited to the routine pedagogy of classroom instruction. The State must not be the only entity imparting knowledge to young people; she believed that the Totality has its own role to play. This brings us back to Jünger's idea about the social bonds of the Totality and the Self being integrated into the State, of which the national educational system happens to be one of those avenues. But therein lies an important issue which Ryan sought to address, its metaphysical premises reminiscent of the "***Political Organization Problem***" posited by Jünger and Heidegger as a concept which I had described it in *The Work-Standard* (2nd Ed.).

The historical context behind Ryan's Total Educational Effort was derived from the conditions occurring both inside and outside the Catholic Church during the 1960s and 1970s. The Catholic Church in the 1960s was trying to reevaluate its role and purpose within the State of Total Mobilization. This was best exemplified by the Second Vatican Council and the Church teachings which emerged from it. The most significant theme associated with Vatican II and what motivated Ryan to write two key works was that the Church can no longer proclaim its teachings through language alone; the faithful must act on their religious beliefs as Roman Catholics. These changes were eventually consolidated by the Church in the 1970s, the legacy of which continues to be affect the Vatican's diplomatic relations with other nations, Catholic and non-Catholic alike.

Vatican II was just one among many different political and social changes occurring in the Western world during those two decades. As stated at the beginning of Section Four, the Counterculture was also occurring around the same timeframe. And while Ryan did not have as many connections to the Counterculture as Jünger (and there are plenty of other arguments to be made about those connections), her writings are indicative of the fact that the conduct of young people in the 1960s and 1970s became a very serious matter of political, social, educational and cultural debate.

A Basic Primer on Student Finances?

The two important works penned by Ryan are of interest in understanding the Total Educational Effort. Those two are entitled, *Are Parochial Schools the Answer?* and *We're All in This Together*. Ryan wrote those books as critiques of Catholic America's "Parochial School System," whose institutional logic has remained more or less intact despite massive changes to its size and composition. She argued that, because American Catholics are no longer discriminated for their religious beliefs, the Parochial School System is not only losing its *Authentic Dasein* (its "Catholic Identity," to be more precise) but also draining the manpower and resources of Catholic America. The manpower and resources spent on propping up and maintaining the Parochial School System,

Ryan argued, have grown so massive that the Catholic Church in America can no longer educate American Catholics of all ages. Rather than continuing to spend more and more manpower and resources on the Parochial School System, Ryan advocated for ways to revolutionize its Student Economy and reduce the financial expenditures, stressing the need to look for suitable alternatives to implement faith formation.

The problem described by Ryan is capable of occurring within the conduct of MTEP (Mission-Type Economic Planning). It can happen in the VCS Economy, the SSE, and the Council State. The possibilities can be summarized as three discernible phenomena under the Work-Standard:

1. What happens if the Requisitionary Productive Forces (RPF), the units of currency that the Central Bank is allowed to put into circulation, surpasses the Total Productive Potential (TPP) of the Life-Energy Reserve? The excess units of currency yields “**Sovereign Schuld**” that must be paid off in the future.
2. What happens if Revenues exceed Expenses? That too creates *Sovereign Schuld*.
3. What happens if so much Life-Energy is being expended on a given economic activity to the detriment of all other economic activities? The Quality of Arbeit diminishes and that in turn leads to a subsequent increase in the Quality of Geld. This will cause Attrition for the affected economic activity and create Inaction for the Quality of Arbeit of others.

Each of those three phenomena can serve as suitable explanations about the Parochial School System. If we were to reimagine it as a real Student Economy, it would be overburdened by *Sovereign Schuld*, struggling to generate Revenues and a depreciating Quality of Arbeit commensurate with an out of control Quality of Geld. To maintain its Student Economy, the would-be Student Government has had to borrow increasing amounts of Actual Geld from the Central Bank, causing the RPF to increase and eventually surpass the TPP, resulting in additional accumulations of Sovereign Schuld. Worse, the Attrition Rate would be so terrible that Prices across the board would increase exponentially.

In a certain sense, this has already happened to the Parochial School System in America since the 1970s. The Catholic education of young adults has become increasingly inconsistent and even out of reach for working class Catholic families. Since the Parochial School System relied on the Vocations of religious nuns and monks as well as priests to keep costs down, that option has also become unsustainable as fewer young people are going into the priesthood and religious life.

Whether one considers themselves as Roman Catholic or even agrees with Ryan’s assessment is not the Implicit Intent of this discussion. What needs to be addressed is that there is an instructive lesson to be inferred from understanding the operation of a Student Economy for any Student Government. **The Student Government, like the Household (and the Council State), has its own Budget, Revenues and Expenses.** Its economic activities, given its ability to create Arbeit and Geld, are capable of adding to the TPP and RPF values of the Life-Energy Reserve. Just like the Totality, the Student Body has to balance their Student Economy’s Quality of Arbeit and Quality of Geld, affecting the final Attrition/Inaction Rate of the Sociable Currency.

The lesson to be drawn from Ryan’s Total Educational Effort is that the Student Government and Student Body are not isolated from the Council State and Totality, both of which are governed by Jünger’s State of Total Mobilization. The Student Body’s actions and those of their Student Government can affect the Council State and Totality, just as the Council State and Totality’s actions can also affect the Student Government and Student Body. The Total Educational Effort,

thanks to the Work-Standard, feeds directly into the State of Total Mobilization. I described the precise manner in which that occurs through a series of mathematical equations in the final Section of *The Work-Standard* (2nd Ed.), demonstrating how the SSE can impact the final TPP value of the Life-Energy Reserve through the actions of the Student Government and Student Body.

An Experiment in Student Self-Governance?

In Political Science, “Self-Governance” is defined as the ability of the Self or Totality to freely exercise activities and regulate conduct without any unnecessary intervention from the State. The same definition applies to the ability of the individual Student or the Student Body to act without receiving any interventions from the Student Government. It is here that the concept of ‘Student Self-Governance’ can be spoken of in the SSE. The Student Tournament and Student Government both exist as entities capable of operating without the official Tournament of the VCS Economy and the central government of the Council State. Self-Governance is realized in the SSE when the Student Body demonstrates mastery of the fugue of Council Democracy and MTEP (Mission-Type Economic Planning) under the Work-Standard.

There is an historical event from the 1960s where the implications of Student Self-Governance can be studied. The “Third Wave Experiment” was a simulated training exercise by a Californian schoolteacher in Palo Alto named Ron Jones, who was trying to teach the students of his Contemporary World classes about the Hitlerists’ seizure of the German Reich. The students had trouble rationalizing how the German-speaking world let the Hitlerists take over the Weimar Republic and left the whole German Reich in ruins by 1945. Since he wanted his students to experience how the Hitlerists consolidated power, Jones conducted a social experiment that ran the course of an entire school week in April 1967.

The Experiment was split into four phases:

- Strength through Discipline: Students are expected to follow orders when asked.
- Strength through Community: Students are expected to view each other as members of a Student Body with shared interests, goals, and beliefs.
- Strength through Action: Students are expected to act on their orders as a combined effort.
- Strength through Pride: Students are expected to justify or question the outcomes of following their orders.

The general consensus is that the Experiment began as a class lecture that quickly evolved into a live training exercise. To enforce the parameters of the Experiment, Jones relied on the Grading System of the national educational system. The highest grade is conferred if either the participants complete all four phases with the utmost passion or they channel that same passion toward working together and challenging “Mr. Jones.” An average grade is conferred to those who simply went along. And a failing grade is conferred to those who disobeyed and refused to follow directions.

The precise catalyst that led to the Experiment going live is when the Intent changed from educational to political. Jones convinced the participants that the “Third Wave” was in actuality the beginnings of a political movement. It occurred during the third phase, “Strength through Action,” which at that stage most participants are actively carrying out their orders. This alleged “‘Third Wave’ movement” would express a likewise opposition to US involvement in the Vietnam War. The male participants in particular knew that they were going to be conscripted into the US military upon finishing their secondary education and were hoping that the tertiary educational

level would defer them from conscription (the grading itself had to have played a role). Having convinced themselves that opposition to conscription was the real Intent, they convinced their female classmates that this was their chance to start an antiwar movement, to be a part of something that is far greater than themselves. It was at that particular moment when the Experiment is said to have spiraled out of control.

From that moment on ward, Jones became what the German-speaking referred to as the “Rattenfänger von Hameln” (Rat-Catcher of Hamelin),” who was said to have led the children of Hameln astray in retaliation for the town’s refusal to pay Actual Geld after dealing with a rat infestation. In the English-speaking world, the folkloric myth is best understood as the “Piped Piper,” a charismatic figure who misleads people through demagogic appeals to public opinion.



*Palo Alto is not far from the San Francisco Bay Area.
This 1909 painting of The Pied Piper, commissioned by Maxfield Parrish,
can still be found inside the Pied Piper at the Palace Hotel in San Francisco.*

The implications of this Experiment are clear to this Author. After all, why did the German-speaking world allow the Hitlerists get away with their actions? Why did certain members of the *Konservative Revolution*, despite some spying for the Soviet Union or plotting to assassinate Adolf Hitler, chose to join the NSDAP or fought in the Wehrmacht? Why did the Prussian military aristocracy, who acted as a sort of Deep State within the Weimar Republic, willingly accepted the Hitlerists despite displaying covert acts of opposition? How could anyone in the German-speaking world claim to be acting in the interests of the German Reich without ever being accused of supporting the Hitlerists? Were there any limits as to how far the German-speaking world was willing to adhere to the *Führerprinzip* (Principle of Leaderism)?

The lesson that Jones wanted to impart to his Contemporary World classes was that Hitlerism’s political legitimacy rested squarely on the *Führerprinzip*. Without the *Führerprinzip*, Hitlerism is

nothing more than a Cult of Personality around Adolf Hitler. The crux behind the Führerprinzip, including why it should deserve contempt, is that the Leader will always be right, even in those moments where he is literally wrong. Labor Unions and Enterprises upholding the Führerprinzip have the most to gain, whereas those that do not will be crushed and their assets seized. What neither Jones nor most historians will ever know are the other problems of the *Führerprinzip*. Its institutionalization will lead to an excessive centralization, bureaucratization, and formalism whose impracticality yields corruption, favoritism, and cronyism. Even if the Hitlerists had these issues under control, absent any serious reforms, they will seriously impact the German Reich sometime during the latter half of the 20th century.

Why Study the Experiment?

I am convinced that the Third Wave Experiment is a worthwhile case study because of the implications that it imparts on the question of Self-Governance by the Student Body. It says something about the feasibility of applying aspects of Council Democracy in the national educational system and the potential complications which might arise in the process.

First, the political education of young people does not necessarily begin on the university campuses at the tertiary education level. Instead, it can begin as early as the secondary educational level, where the general age range runs between 14 and 18. This is also the same age range where the development of human consciousness reaches its maturity phase in time for early adulthood. The question that must be entertained, assuming this social experiment did in fact occur, is what served as the catalyst for the political mobilization of its involved participants.

Second, the social experiment itself revealed the stark differences between the Custodial-Care Function and the Total Educational Effort concerning the role of the Teacher within the classroom. In the Custodial-Care Function, the Teacher serves as the transceiver of information to the Student Body, imparting everything they know. The Student Body are supposed to be passive spectators who are expected to later recite that information. Meanwhile, in the Total Educational Effort, the Teacher provides instruction and instills critical and creative thinking about those instructions. The Student Body is expected to be active participants who must not only grasp those instructions, but also understand the Intent of those instructions. If the Students are able to know the Intent, they can instinctively follow directions and later apply the information hands-on.

And third, it is a given among educators that the Teacher of a classroom wields the Intents of Command and Obedience. The Teacher expects compliance from the Student Body and enforces their Domain within the Work-World through “Grades” and “Demerits.” Grades are used to gauge the performance of individual Students, Demerits reprimanding individual Students who fail to enforce the Intents of Command and Obedience. The Total Educational Effort differs from the Custodial-Care Function in its application of Command and Obedience: just as the Teacher can exercise Command and Obedience, so too can the Student Body within relevant situations.

With these factors in mind, one must wonder if the Experiment could have gone in any other direction. I am inclined to believe that the Experiment might have morphed into a live-training exercise in Council Democracy if Jones used “Strength through Conscience” (which I believe would be another way of conducting the Experiment). In essence, Jones wanted to stress the need for Freedom of Conscience in order to demonstrate why it is sometimes necessary to dissent from a prevailing consensus and try to change it. The message here would then be one of “**Diversity in Community and Conscience, Unity in Discipline and Action.**”

The significance is a valid one in Council Democracy. Everybody must come to a majority consensus on any given policy issue within the allotted timeframe before voting on what is to be done. But unlike Parliamentary Democracy, in Council Democracy, everybody is expected to follow through on that decision and not try to interfere with it until enough time has passed for the results to finally materialize. Only then can the ones in dissent proceed to oppose the prevailing consensus and implement their own.

If one has doubts about the feasibility of a decision or its implications, one must take a proactive role and express their concerns about the emerging consensus. Address the concerns of oneself and others in a direct and straightforward manner before everyone else decides to cast their votes. That will force everyone else to stop and think about the decisions in front of them before rushing straight into a potential disaster. In MTEP (Mission-Type Economic Planning), I introduced the methodology of Richard Alan Clarke's "Cassandra Coefficient" to ensure that anyone can anticipate potential disasters and policy failures before they happen. Everything discussed about it in *The Work-Standard* (2nd Ed.) will be expanded upon at the end of Section Four.

Historical Case Studies for the SSE (Pt. 2 of 3)

The “*Gestalt* (Figure) of the Arbeiter,” the entity well-attuned to the Work-Standard, naturally arises from the introduction of the Sociable Currency. The Market/Mixed Economy and Fractional-Reserve Banking System are replaced by the VCS Planned/Command Economy and Reciprocal-Reserve Banking System. The Parliamentary Democracy is supplanted by the Council Democracy and the OECD-Type Student Economy by the Socialist Student Economy (SSE). Instead of Private/Common Property-as-Wealth, there is Productive/Personal Property-as-Power. These transitions can occur in a Western developed country as well as in a non-Western developing country insofar as all of these changes are registered by movements away from Production for *Profit* and Production for *Utility* to Production for *Dasein*. Through mastery of the Work-Standard from inside the central government, the Arbeiter revolutionizes the everyday life of a whole nation.

Everything related to the Work-Standard is conveyed in terms applicable only to Production for *Dasein*. The changes are most profound upon studying the prevailing legal and constitutional theories surrounding the Legal Code and the Constitution. Instead of a Freedom-Security Dialectic, ours will be one defined by the interplay between Legal Duties and Legal Rights and how they relate to corresponding Constitutional Obligations and Constitutional Intents. The legal jurisprudence is then organized under the “Central Plan.” In MTEP (Mission-Type Economic Planning), the Central Plan does not last four or five years like a conventional Work-Plan (as an NSF) insofar as the Central Plan exists as our equivalent to Neoliberalism’s “Social Contract.”

What deters Neoliberalism from always descending into literal Tyranny lies in the ability to maintain the Freedom-Security Dialectic as part of the *Social Contract*. In a *Social Contract* with the “Parliament” and the “Civil Society,” the “Private Citizen” voluntarily surrenders certain Liberties in exchange for Securities protecting their remaining Liberties. These Securities are designed to ensure that the *Private Citizen* and *Civil Society* do not infringe on each other’s Liberties and the same is to be expected of the *Civil Government* as well.

By contrast, the Self forms their Central Plan with the State and the Totality. The Self voluntarily observes their Constitutional Intents and Legal Duties in return for Constitutional Obligations and Legal Rights. The Legal Rights gives the Self the power to do what is required, while the Constitutional Obligations ensure that the Self is rewarded in kind by the Totality and State.

In Part of II of this Entry, I will be presenting some relevant case studies from the Counterculture that are of interest to a legal and constitutional discussion. Three sets of cases stand out from the period. The first set is a cross-examination of the “Young Americans for Freedom (YAF)” and the “Students for a Democratic Society (SDS)” in regards to the Sharon Statement and Port Huron Statement respectively. The second set deals with the “Free Speech Movement (FSM)” at UC Berkeley. And the third is a discussion of the 1968 Protests in preparation for Part III.

The Intent of discussing about these related events from the Counterculture is to lay the theoretical groundwork for the “Liberalization of Young Minds” and the “Socialization of Young Minds.” All of these historical events from the 1960s saw the mass mobilization of young people in the tertiary educational level and attempts to promote political-economic change. The Gestalt of the Arbeiter can successfully emerge from within an OECD-Type Student Economy, provided that it is able to fully distance itself from Neoliberalism and promote its own parallel Deep State. That Deep State will in turn sow the seeds of future political-economic change through the subsequent formation of organizations and parties vying for political power. If the Gestalt of the Arbeiter

succeeds in doing so, it can implement a Socialization of Young Minds and defend itself against the Liberalization of Young Minds (which leads to cooption by the Establishment) and introduce limited applications of the Work-Standard before advancing toward full-scale implementation.

Social Contracts of the YAF and SDS

The Young Americans for Freedom (YAF) and the Students for a Democratic Society (SDS) are youth movements associated with the rise of the New Right and the New Left during the 1960s. The two movements reflected the sentiments of the New Right and the New Left through the political-economic stances toward the Federal-State System of American Federalism and the role of the Federal government. Even though the members differ on the fundamental aspects, the two movements also contained factions which were not always in mutual agreement with Jeffersonianism. Our Gestalt of the Arbeiter can arise from within the YAF or SDS and, if successful, may end up coopting both the YAF and SDS for its own purposes. On the Freedom-Security Dialectic, if the Arbeiter emphasized Security, they will start in the SDS and proceed to the YAF; if the Arbeiter promoted Freedom, they will begin in the YAF and advance to the SDS.

The Arbeiter will discover that the YAF is a loose organization of Classical Liberals (Read: Libertarians), Social Conservatives, and “Economic Nationalists.” Conversely, the Arbeiter learns that the SDS is a loose organization of Social Liberals (Read: Progressives), Social-Democrats, and “Democratic Socialists.” What happens if one combines the ideas of the YAF and the SDS?

We can find an obvious area of interest in the economic positions shared by the Sharon Statement and the Port Huron Statement. On the one hand, there is the belief that the “Self” (Read: Private Citizen) should strive toward greater participation in the affairs of the “Totality” (Read: Civil Society). And on the other, there is the belief that the “State” (Read: Parliament) should not have to coerce the “Self” (Read: Private Citizen) into serving the “Totality” (Read: Civil Society). The SDS believed that the Self is capable of creating Actual Arbeit, to which the YAF later argued that the Self should be able to do so without too much interference from the State.

“[...] The economic sphere would have as its basis the principles: that work should involve incentives worthier than money or survival. It should be educative, not stultifying; creative, not mechanical; self-directed, not manipulated, encouraging independence, a respect for others, a sense of dignity, and a willingness to accept social responsibility, since it is this experience that has crucial influence on habits, perceptions and individual ethics; that the economic experience is so personally decisive that the individual must share in its full determination; that the economy itself is of such social importance that its major resources and means of production should be open to democratic participation and subject to democratic social regulation.”

“[...] That liberty is indivisible, and that political freedom cannot long exist without economic freedom; [...] That the purposes of government are to protect these freedoms through the preservation of internal order, the provision of national defense, and the administration of justice; [...] That the market economy, allocating resources by the free play of supply and demand, is the single economic system compatible with the requirements of personal freedom and constitutional government, and that it is at the same time the most productive supplier of human needs; That when government interferes with the work of the market economy, it tends to reduce the moral and physical

strength of the nation; that when it *takes from one man to bestow on another*, it diminishes the *incentive* of the first, the *integrity* of the second, and the *moral autonomy* of both;”

In both statements, we see a discussion about, among other things, Private/Common Property-as-Wealth and who ultimately benefits from its Quantity of Kapital and Quantity of Schuld. We might recognize this best as the “means of production.” Going by the logic of both Statements, I can imagine the SDS and YAF debating over who has access to the production of an automobile for example. The SDS would have us believe that everyone should earn Kapital from the subsequent transactional sale, even if they were not involved in the production process whatsoever. Conversely, the YAF is inclined to argue that because a privatized commercial firm created the automobile, it should be the one earning the Kapital from the transactional sale of that automobile.

If this description does not sound familiar already, then let it be known that what I had just described is the precursor to an industrial action that a labor union (the employees) wishes to engage against an automotive manufacturer (the employer). The labor union wants a bigger share of the Kapital in the transactional sale, while the automotive manufacturer wants its own share as well. SDS sides with the labor union, YAF sides with the automotive manufacturer, and both are still operating within the paradigm shared by Production for *Profit* and Production for *Utility*.

Where does the Arbeiter stand on this matter? The Arbeiter is more concerned about the Actual Arbeit and Actual Geld emanating from this Productive Property, namely who built the automobile and who sold the automobile. In LER Process, the employees built the automobile and the employer sold the automobile: both economic activities contributed Actual Arbeit to the Life-Energy Reserve. Both the employer and the employees are entitled to Actual Geld from the State and Totality. The Totality buys the automobile from the employer in Actual Geld, while the State issues Paygrades to the employees for building the automobile in Actual Geld.

Of course, neither the YAF nor the SDS would agree with the arrangement outlined above. Gradually changing their perspective and introducing limited applications of the Work-Standard might. Think back to the Third Wave Experiment discussed in Part I and how I argued that it can be repurposed to serve as an instructive lesson in the conduct of Council Democracy for the SSE. Another simulated live-training exercise related to this scenario can be conducted by the Gestalt of the Arbeiter as part of the Socialization of Young Minds.

Social Contract of the FSM

SDS was not the only youth movement from the fledgling New Left. Another youth movement, the “Free Speech Movement (FSM),” was taking form in the campus of the University of California, Berkley (known best as UC Berkley). The FSM was organized as a student protest against the limitations to the exercise of the Freedom of Expression in the tertiary educational level of the OECD-Type Student Economy. Its members sought to challenge the old ideas about the political engagement of the Student Body being left under the supervision of the professors and faculties of the universities. In UC Berkley, prior to the FSM, political activities were prohibited on the campus grounds, and students were expected to conduct such activities elsewhere.

The bulk of the FSM’s activities in UC Berkley occurred during the height of the Civil Rights Movement and the months leading up to the Vietnam War. Those trends led to UC Berkley students ignoring the prohibitions and attempting to conduct political activities on campus. As more students followed suit, the faculty of UC Berkley imposed a ban on all political activities in

and around the vicinity of the campus grounds. The Commercial Media in the US framed the student protests at UC Berkley as actions perpetuated by Social Liberals (Read: Progressives). They even portrayed UC Berkley itself as a hotbed of Social Liberalism. There is no doubt that the FSM did include Social Liberals among its ranks. The FSM, similar to the SDS, was influenced by the political and social trends of the times.

The precursor to the FSM was an attempt at establishing a Student Government under the leadership of “[SLATE](#)” in 1958. SLATE was a student organization that bore the characteristics of a Deep State with its own political party, “Towards an Active Student Community (TASC),” which appeared a year earlier. Its goal was to have candidates for office in the actual Student Government of the Californian educational system, the Associated Students of University of California (ASUC), who would then be in the position to end the ASUC’s policies of McCarthyism and racial discrimination among university fraternities and sororities.

The political organization of TASC borrowed inspiration from the British Labour Party. Attempts were made at trying to introduce the Californian educational system to British-style Social-Democracy. Of course, this never sat well with the faculties of the Californian universities and the American people as a Totality, who found the methodology of the Labour Party to be too foreign and rightfully so. In spite of its setbacks, TASC succeeded in attaining power by 1959 through the election of a Student President and four Representatives in the ASUC. As a result, SLATE found itself in the position to challenge racial discrimination in the Student Housing of fraternities and sororities. They raised important concerns about student rights and academic freedom, Military Conscription, diplomatic opposition toward Apartheid South Africa, and the further testing of nuclear weapons. The Civil Rights Movement, educational reform and the ability of students to engage in political activities on campuses were also on the agenda.

The fact that TASC tried to model itself after the Labour Party is indicative of the fact that it sought to introduce a Social-Democratic Student Government with its own Social-Democratic Student Economy. Even though Social-Democracy pales in comparison to Pure Socialism, the achievement alone cannot be ignored. TASC raised important policy questions about the issuance of a “minimum wage” and “affordable housing” as issues relevant to both the universities and the broader State of California outside the universities. Through TASC, SLATE became a sort of model for student unions to organize and address the concerns of the Student Body. In the Federal-State System of these United States, the national educational system is split among the States of the Union, which limited any and all possibilities of establishing a national student union. The fact that SLATE was template for student unions in the 1960s is something that also cannot be ignored.

A lot of the members of SLATE went on to form the cadres of the Free Speech Movement (FSM). When the student protests at UC Berkley were occurring in 1964-1965, there was already an organizational infrastructure for activists to engage in those student protests. [What caused the student protests at UC Berkley?](#)

In October 1, 1964, a student named Jack Weinberg [incorrectly referred to at the time as “Jack Weinberger” (sic.)] was sitting at a table in front of UC Berkley’s Sprout Hall to raise awareness about the Congress Of Racial Equality (CORE), an organization related to the broader Civil Rights Movement. When he refused to leave, the faculty called local police to escort him away from the premises, a decision which was staunchly opposed by the students who were on campus to witness the altercation. Before the police left, the students swarmed the vehicle and prevented them from taking Weinberg into custody. That marked the beginnings of the FSM.

In response, Mario Savio and thousands of students engaged in civil disobedience at UC Berkley in December 1964. They protested against the restrictions on the Freedom of Expression, demanding the faculty to rescind those restrictions so that the students may be allowed to engage in political activities. Their demands would not just apply to UC Berkley; it would also apply to the rest of the tertiary educational level in the State of California. The faculty of UC Berkley, as part of its initial refusals, responded with arrests by law enforcement. As the student protest escalated, SDS and other movements from the New Left joined the ranks, adding further political pressure.

The faculty of UC Berkley were forced to react and appease the demands of the protestors. A vote was held by faculty by December 8 of that year. The faculty voted heavily in favor of the protestors. The turnout was so high among the Student Body that the FSM was essentially voted into the Student Government, allowing its members to properly address the concerns of student rights and academic freedom. Even today, Sprout Hall and its surrounding Plaza remains a staging area for student activism on the campus of UC Berkley.

There is an instructive lesson to be learned from this in relation to the next case study, which will form the overall theme of Part III. If a Student Economy is able to take form inside an educational system, the appearance of a Student Government becomes inevitable. The purpose of a Student Government to act as the political power, just as the Student Economy serves as the economic power of the Student Body. The establishment of Student Government is preceded by student organizations, unions and activists coalescing around a shared set of mutual interests and the determination to realize common aims along a United Front. While it is true that SLATE and FSM both disbanded alongside SDS (a fate which the YAF managed to avoid after the Counterculture), their achievement deserve recognition as a source of inspiration for the Total Educational Effort.

In Part III, we will be looking more broadly at the student protests of 1968 that occurred around the world. All the ideas of Parts I and II are discernible among the Student Bodies who participated in the demonstrations. Although the aims of the student protests of 1968 varied across different countries, there is still a recurring pattern of behavior. In many cases, there were student activists, unions, and organizations vying for political power by establishing Student Governments as part of taking over the OECD-Type Student Economies. These groups had the potential to coalesce into political parties and seize power through general elections, thereby changing the course of the Cold War and the fate of the late 20th century. However, as history has shown, this was not to be the end of Neoliberalism, and the failures of those protests ultimately led to the Custodial-Care Function cracking down on this dissent.

Historical Case Studies for the SSE (Pt. 3 of 3)

1968 should be remembered as a significant year in the development of Student Economy and Student Government, at least in the Western world. It was around this year that the various movements related to the Counterculture were fast approaching their apex. The effects of the Vietnam War and the Civil Rights Movement left a lasting mark on the minds of young people, the mechanisms of which was facilitated through technological means. Although there had been dozens of wars and protest movements prior to the 1960s under the State of Total Mobilization, Technology has made it possible for people half a world away to learn what was happening in another part of the world. The Technology is related to the sophistication of mass communications applications which had been developing since its infancy in the First World War.

Here, the concept of “*Public Opinion*,” the idea that there are prevailing views and perspectives shared by the Totality or the Student Body, takes on a different meaning. If Public Opinion used to mean the overall sentiments of the Totality or the Student Body, then the State of Total Mobilization introduced a new technological context. In essence, Public Opinion is no longer a form of Leisure, but instead a kind of Actual Arbeit created from the dissemination of mass media. This can be discerned from the fact that most people in general do not read or view any media in a leisurely manner anymore and how there are now journalists whose entire livelihoods involve reviewing all manner of content. We no longer judge any media based on a conceivable moral plane of “good” and “evil,” but whether the media itself has demonstrated a perceived mastery of its genre and presentation.

That sort of thinking can take on the form of people whose preferences in television news channels, for instance, are dependent on whether the content fits their ideological perspective. It can be inferred from the so-called “entertainment” (a more accurate term would be “infotainment”) that comes with the parroting of political talking points and the outright dissemination of political propaganda. Under those parameters, certain opinions become “facts” and certain facts become “opinions.” To cite the Civil Rights Movement and Vietnam War as examples, the imagery of Civil Rights protestors being attacked by riot police lends credence to the political power of the former and the delegitimization of those still supporting Segregation. Conversely, the imagery of the Tet Offensive also casts doubt on whether America is ‘winning’ the Vietnam War by simply touting higher body counts and larger US military deployments. In the fog of war surrounding 1968, one could lay claim to the argument that North Vietnam is going to someday exhaust the US and later succeed in taking over South Vietnam, which they did by 1975.

Moreover, the ability to influence Public Opinion through Social Media, Commercial Media, and State Media is dependent on who controls those types of mass media. Anyone controlling the dissemination of content through mass media can promote any cause, policy, agenda or ideology of their choosing. Even the mere act of “censorship” represents the ability to which forms of information are acceptable and unacceptable. Is it any wonder why “Big Tech,” an umbrella term to describe the various privatized commercial firms situated in Silicon Valley, has been targeted by certain Liberal Capitalist political parties for trying to censor their ideological interpretations of Neoliberalism? Is it also too much of a coincidence that Silicon Valley itself happens to be located not too far from the Palo Alto of Part I or the UC Berkley of Part II?

The argument that I am trying to forward is that Public Opinion can no longer be understood as it was originally conceived prior to the State of Total Mobilization. In the Enlightenment, Public Opinion used to mean that the State and Totality had their own separate views and perspectives.

The State of Total Mobilization, through technological advances in mass communications applications, has made it possible for the State and Totality to be on the same footing. In other words, the State and Totality were no longer relying on their own separate sets of opinions and facts. Instead, they can now rely on a shared set of facts to draw their own opinions based on selected interpretations of those same facts.

The moment we are able to grasp this possibility is when any discussion about the “*Socialization of Young Minds*” and the “*Liberalization of Young Minds*” can be entertained. The young people of the tertiary and secondary educational levels, because their consciousness has reached maturity in time for early adulthood, are able to develop their own views and perspective distinct from those of older generations. Neoliberalism relies on the Liberalization of Young Minds to promote its own ideological aims and the same can be said about Pure Socialism regarding the Socialization of Young Minds. A combination of literary, artistic, cultural, lingual, and technological means is employed to convey beliefs, values, ideals, concepts, thoughts, and emotions reflective of the opposing ideologies. The intended outcome of those methods is the accumulation of enough political mass to establish movements, organizations, parts and governments.

The 1968 Protests provide suitable case studies to complete the discussion for this three-part Entry. Given its worldwide scale and scope of activities, I will be devoting some brief case studies to the various nations of the Western Bloc and Eastern Bloc. The nations of interest in the Western Bloc will include the UK, France, West Germany, Italy and Japan. Granted, the Eastern Bloc was not immune to the 1968 Protests, given the high-profile case of Czechoslovakia as well as similar protests in Poland, Yugoslavia, and the Soviet Union. However, I want to focus on the Western Bloc in particular because the Custodial-Care Function is technically a product of the OECD-Type Student Economy, which was already an organized entity by 1968.

January-May 1968: The Japanese Zengakuren

The Zengakuren was kind of a Student Government that the Japanese Communist Party (JCP) established in 1948. As with a lot of things associated with the JCP, certain members within the Zengakuren dissented from the JCP over how to respond to the US-Japan Security Treaty. Not everyone was in lockstep with the JCP’s decision, which led to the Zengakuren splitting into factions that sided with the JCP and those who opposed the US military’s presence in Japan.

The New Left factions which opposed to the JCP and the National Diet’s pro-Jeffersonian stances went on to form the Zenkyōtō. The Zenkyōtō were student organizations whose task was to organize the dissent of the Student Body toward a number of positions held by the Establishment. These organizations opposed the then-prevalent State Capitalism of the Zaibatsu (which had since been reorganized as the Keiretsu). As products of the New Left, they abhorred the failures of STEP (Soviet-Type Economic Planning). They also challenged the National Diet’s support of the Empire of Liberty, a policy that sparked their opposition to the JCP.

The operation of the Zenkyōtō warrants some special attention. In the basic organizational command structure of an SSE’s Student Government, there includes a sort of national legislature (I will refer to it as a “Supreme Student Council” with subordinate “Student Chambers”). Below that Supreme Student Council are other Student Councils whose jurisdictions cover the boundaries of Regional and Municipal governments. What made the Zenkyōtō so unique is that their initial concerns were exclusive to individual universities in the Japanese educational system. They acted as a kind of extralegal vigilante group that sought to challenge the OECD-Type Student Economy,

albeit through direct actions that later resulted in altercations with riot police. The fundamental problem with them is that they equivocated dissolving the OECD-Type Student Economy with dissolve the universities in their entirety. This explained why a lot of their members resorted to violent measures because they believed that by combating the universities, they will in turn combat the National Diet's policies. Of course, nothing really changed and what did change was a crackdown on dissent tantamount to repressive measures.

March 1968: The Italian Sessantotto

In Post-1945 Italy, the Parliamentary Democracy existed under conditions similar to those found in Japan and France. In essence, Liberal Capitalists and Social Conservatives found themselves having to coexist with Communist Parties whose members relied on Social-Democratic policies to gain political power. This is because the concept of "revolution," as I had argued earlier in Section Four, was still being framed in terms of an "overthrow." The real revolutions within the State of Total Mobilization are technological insofar they impact the Totalities of whole nations through subtle means. In Post-1945 Italy, the Parliament was defined by coalition government between an Italian Communist Party and an Italian Christian Democratic Party.

[There are a number of interpretations concerning why the student protests in 1968 occurred](#). One argument is that the protests were directed by students who sought to rebel against Italian participation in the Empire of Liberty. Another argument suggested that the protests signified a changeover of cultural and social norms away from the traditional ones which survived the downfall of the Italian Empire and the Fascist movement. Then there is the belief that the protests represented a point of contention among those who wanted to Liberalize the Catholic Church and those who believed that the Italian Communist Party was too Neoliberal to even promote basic Social-Democracy.

The third interpretation is the most intriguing aspect of the Italian example. There were some opportunities where Italian Communists found themselves aligning with Italian Catholics. For the Italian Catholics, the appearance of a Suburbia led to the loss of cultural roots and a growing sense of social alienation. For the Italian Communists, this same Suburbia also resulted in the rise of unemployment and the lack of a social platform to address the concerns of young people. The convergence of shared beliefs coalesced among the protestors who clashed with police force in the "Battle of Valle Giulia." And similar to the Japanese example, the student protests did contain certain youths who channeled their frustrations through senseless acts of violence that did not amount to anything. The consequence was the infamous "Years of Lead" which later dominated much of the 1970s and early 1980s.

May 1968: The French Mai 68

In France, the coalition government in the Parliamentary Democracy was defined by opposing alliances of the Communists and the Gaullists, the latter being the various political forces who rallied around Charles de Gaulle. The French case demonstrates that leadership in the Student Government is necessary in order to orchestrate serious changes to the Student Economy. Without any leadership, things will spiral out of control, and the importance of attaining power through the political process. [The student protests here began with an initial protest at the Paris University in Nanterre, which apparently began as an antiwar demonstration against the Vietnam War. The police response instead led to an escalation among the Student Body of the French educational system that finally reached critical mass by early May.](#)

The opening weeks of May saw massive protests conducted by students, professors, and other sympathizers that began in the wake of initial protests at the University in Nanterre. An antiwar protest on May 2 led to the closure of the campus the next day. The protestors barricaded the area for the next three days until they were dispersed from the premises by riot police. It sparked the beginnings of a student movement that rapidly grew on May 7, eventually escalating into industrial action by older adults at the factories about a week later.

Although the national labor unions in the country called for a one-day strike, the union members continued, causing entire industries to shut down over the next several days. As more and more people joined the strikes, they sided with the student protestors by calling for higher wages and fewer hours in the workweek. An estimated 10,000,000 people were on strike by May 24. The strikes forced the Gaullists to work with the national labor unions to devise a “generous agreement,” which unfortunately did not appease the people on strike. The major disruptions to the French economy forced the Gaullists to retaliate and crack down on dissent through the political process in June. Since the student protests resulted in the economic maelstrom that characterized much of May, it is clear that there was no central leadership or any tangible set of goals to strive for.

May 1968: The West German 68ers

The concept of a “Long March through the Institutions” is a Heideggerian idea that has its origins in the student protests of West Germany. The idea itself best describes how the student protests went on to affect the domestic and foreign policies of West Germany in later decades. In 1968, the political legitimacy of West Germany over part of the German-speaking world came into question. Practically every single aspect of the “West German” was also being scrutinized as well. There was a long-standing belief among the demonstrators that West Germany still retained the vestiges of the Hitlerists, that the German-speaking world still needed to wipe the slate clean in order to truly achieve a “coming to terms with the past,” a phrase best understood by German speakers as the *Vergangenheitsbewältigung*. In order to do exactly that, the parliamentary consensus forged by the CDU/CSU, the SPD, and the FDP had to be challenged.

The West Germans who partook in the protests in West Germany became known as the “68ers,” the majority of whom were born under the Hitlerists and the Bonn Republic. In a shrunken, weakened and badly mauled German-speaking world, these young people could not fathom why the older generations were too unwilling to discuss about their actions under the Hitlerists. They believed that in order to set a different course for the German-speaking world, there needed to be a different National Consciousness that reflected the conditions of West Germany as a nation. This National Consciousness has gone on to become an integral component of the National Identity in West Germany. The obvious problem with this has everything to do with East Germany.

The National Consciousness of the “East German” differed from that of the “West German.” Their conceptual understanding of the *Vergangenheitsbewältigung* is that the Soviet Union fought the Hitlerists to give the German-speaking world another chance at redeeming itself. Instead of languishing in the old past like the “West German,” the “East German” would build a new future that they could be proud of. This mentality was also extended to the personal level, where attempts were made by the East German government to reform people and reintegrate them into a new National Consciousness. After East Germany was absorbed into West Germany, the “East

German” persisted throughout the regions that once defined the former East Germany. It continues to form a cultural divide reflected in the social attitudes of “West Germans” and “East Germans.”

May 1968: The British Art School Occupations

[Lastly, the United Kingdom had its own student protests in 1968.](#) But unlike most of the student protests covered so far, which involved riots, clashes with police and people descending into senseless acts of violence throughout the 1970s, the ones here were relatively non-violent. And, unlike the one which occurred in the western half of the German-speaking world, the legacy of the British Empire had yet to be questioned by young people. The British Empire, although it continued to exist by 1968, was a far cry from the heights of power and prestige that it had once enjoyed at the beginning of the 20th century. It is not surprising to learn that the British student protests revolved around the role of art education. But even so, the level of discontent and disgust toward the status quo among the British protestors were still on par with their foreign counterparts.

What sparked the art school protests were concerns over the funding of the universities in the British educational system. Important issues were raised about the financing of libraries, campuses, and accommodations to the Student Body. Another issue was the fact that the curriculum related to the arts were taking too many cues from the then-prevalent paradigm of Fordism-Taylorism. In essence, one cannot manufacture individual works of art en masse, but one can duplicate the same works of art through reproductions, photographs, and videos. The consequence of those arrangements is that they failed to foster creativity and authenticity to the point of fostering social alienation and isolation.

There were the usual sets of concerns about the Vietnam War and the other events which aroused these student protests around the world at the time. But in general, the real proposals put forward involved giving greater autonomy to the Student Body and would in turn lead to the development of a Student Government and Student Economy. It would also allow the Student Body to properly confront the OECD-Type Student Economy and strive toward replacing the Custodial-Care Function with a more suitable alternative. The problem with that is that they lacked a vision on how to replace the OECD-Type Student Economy and the Custodial-Care Function.

A Détente with the Arbeiter?

All of the case studies that I had just listed involved trying to challenge the status quo. The student protestors in each country had their own ideas on how to confront the OECD-Type Student Economy. The Japanese believed that the dissolution of the OECD-Type Student Economy is inseparable from the dissolution of the tertiary educational level. The Italians recognized that the “Political Left” and “Political Right” shared the same set of concerns, albeit from their own perspectives. The French saw the student protests as an opportunity to engage in nationwide industrial action. The West Germans believed that an old legacy needed to be questioned by the implementation of a new one. And the British saw the student protests as a way to address the issues related to a particular educational curriculum.

The students in each example, based on their motivations and actions, had access to the same flow of information. They had access to the same set of basic facts, expressed in their own languages, and even arrived at similar conclusions. Their countries were integrated into Thomas Jefferson’s Empire of Liberty insofar as these five countries were under the political-economic decision-making of the Democratic-Republican Party. We can reinterpret the events of 1968 from an

economic perspective, seeing how the British Pound Sterling, the French Franc, the Italian Lira, the West German Mark, and the Japanese Yen were all beholden to the US Dollar under the Bretton Woods System. And their countries, because they were integrated into the Empire of Liberty, were subjected to the Liberalization of Young Minds in the form of access to Commercial Media.

Speaking of which, another argument can also be made that a *Socialization of Young Minds* and a *Liberalization of Young Minds* were both occurring around the same timeframe. This fits neatly with my earlier argument in Section Four that the various movements of the Counterculture were eventually coopted by Neoliberalism by the 1980s. There was genuine dissent and that dissent had to have relied on a *Socialization of Young Minds* to gravitate the student protestors around a shared set of goals and provide them with an organizational foundation from which to conduct their activities. At the same time, their activities were met with varying levels of responses by the Liberal Capitalists, who sought to preserve the OECD-Type Student Economy.

The response to these student protestors by the governments covered here, I believe, led to subsequent attempts to prevent another Counterculture from ever happening again. The Custodial-Care Function received its contemporary form throughout the 1970s and was able to consolidate the legitimacy of the OECD-Type Student Economy, allowing it to present a National Consciousness more receptive to Neoliberalism. By controlling the national educational system in this manner, the Liberal Capitalists would then be able to promote their own *Gestalt* (Figure), which they could use to defend themselves against the Gestalt of the Arbeiter after the Death of Bretton Woods. I have referred to this *Gestalt* before as the “Yuppie,” a kind of personality who is receptive to the ideological premises of Laissez-Faire Capitalism and Social Liberalism. Is it too much of a coincidence that certain ideas from the New Left and the New Right would later go on to be coopted by the Liberal Capitalists to create the Yuppie, thereby bolstering the ideological defenses of Neoliberalism by the 1980s?

It should not be too much of a stretch to believe that this same Gestalt emerged in the wake of Deindustrialization, the emergence of Globalization, and the rise of a “Knowledge Economy” whose economic growth stemmed from the tertiary educational level of the OECD-Type Student Economy. We can even argue that the senseless acts of violence perpetuated by the more radical elements among the student protestors helped played a role in ushering the Gestalt of the Yuppie. Since the personalities associated with those violent acts were too unstable and incapable of leading real political-economic change, the Liberal Capitalists found other ways to coopt the more moderate elements through their Liberalization of Young Minds. That does explain why the Social-Democratic parties throughout the Western world were incapable of continuing their old policies after the Death of Bretton Woods, not to mention why a lot of them later wound up adopting new policies which are favorable to Neoliberalism.

But with the rise of the digital realm and Social Media by extension, new opportunities for the Socialization of Young Minds and the Liberalization of Young Minds have emerged since the 1990s. Today, it is now possible for someone to start a political movement that gained momentum in the digital realm and eventually reached critical mass in the Real World. The Gestalt of the Arbeiter continues to exist, even in the digital realm, because the digital realm itself is in final analysis an extension of the Real World which exists offline.

Section five: The Third place



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Defining the Third Place

The discussion of the Total Educational Effort within the State of Total Mobilization has been building toward the articulation of a new institution. Based on the information provided in the last four Sections, we now have a number of specified requirements that this institution must fulfill. It should serve as a “***Third Place***” to compliment the “***First Place***” (the Household and the Council State) and the “***Second Place***” (the Student Government and the Student Economy). The Third Place, as an institution, is defined by the presence of two specific facilities and the infrastructure accompanying them. Those facilities and their infrastructure can be built anywhere, from metropolitan areas to the small towns out in the countryside.

Basic Characteristics

The *Heimarbeit* (Homework or Work-from-Home) of the Cottage Industry require a location beyond the National Intranet to sell its handicrafts. Its related Professions are vulnerable of becoming part of the “Informal Economy,” which leads to Arbeit and Geld not being properly added to the Life-Energy Reserve. They also need to be attached to the Domains of the Work-World that are under the auspices of the Services and Manufacturing Sectors. They reflect the economic livelihoods of the communities of families who reside in the nearby Households. Those Households and their surrounding infrastructure are designed to be self-contained and self-sufficient enough for its residents. The proposed institution will need to be capable of enhancing, rather than detracting, the residents from their ability to live within their own means of production.

The Guilds of Workshops, Small Businesses, and Cooperatives need to be able to coexist with the proposed institution. To use an analogy from the English-speaking world, these Guilds form the “High Street” (the British term) or the “Main Street” (the American term) equivalent to Enterprises owned and operated by families as PDEs (Public-Directed Enterprises) and POEs (Public-Owned Enterprises). They are able to coordinate their operations alongside the Cottage Industry insofar as there can be a direct line from *Heimarbeit* to those Enterprises. A good example is a Workshop manufacturing goods that a Small Business can then sell to residents and visitors alike.

The SSE will also be operating its own Enterprises and Guilds part of the Student Tournament. It operates its own Guilds of Workshops, Small Businesses and Cooperatives that are capable of operating independently from the preceding two groups of economic activities in the local area. It also runs the Department Stores, Supermarkets, Second-Hand and Antique Stores. Department Stores and Supermarkets sell national products, Second-Hand Stores process excess materials and convert them back to Equipmentalities, and Antique Stores oversee the refurbishing and reselling of rare or heirloom items. A special facility is needed to house the Student Tournament.

Outside of the Student Tournament, the direct orchestration of the Total Educational Effort requires another special facility for the Student Body to apply the information gained from Academic Classes and Specialty Classes to acquire Specialties and EGOs (Extracurricular Guild Occupations). This other special facility brings the Student Body closer to realizing their Vocations through the mastery of Actual Arbeit and Actual Geld. It will allow the SSE to engage in more specialized production capabilities that can include Digital Arbeit and Digital Geld as well as Military Arbeit and Military Geld. And it provides the Economic Planners and Inspectors, not to mention Students at the tertiary educational level, extra opportunities to apply MTEP (Mission-Type Economic Planning) in other Industries and Economic Sectors.

Moreover, to deter the wealthy from wasting their wealth in the Informal Economy, the solution was to provide them with ways to invest their wealth in NSFIs (National-Socialized Financial Instruments) that will not only provide them with Actual Geld, but also provide others with Actual Arbeit. The idea called for the conceptualization of the Scholarship, the Apprenticeship, and the Sponsorship as NSFIs designed to fulfill that particular aim in mind. But unlike most conventional NSFIs, the wealthy can look forward to getting a return on their investment within the immediate to short-term because of the inherent specifications of those three NSFIs.

Lastly, the infrastructure connecting these two facilities as a single institution is designed to facilitate the institution's activities and provide local residents with reliable mass transportation systems. Its adjacent mass transportation systems can be used to travel across the countryside to the major cities and back or provide movement across international borders as part of an RTA (Real Trade Agreement). They can even be used to ferry large amounts of Equipmentalities, machinery, finished goods, and other items to their destinations in a timely manner. Such transportation systems may be on land, in the air, or on water.

Potential Specialization

Everything covered so far has been introduced previously in various Entries from the preceding four Sections. However, no introductory discussion of the Third Place would be deemed complete without addressing the other specifications of the Third Place. After all, the two empirical case studies (the Kitchen Debate and the Goodwill Ambassador) and the empirical case studies of the Counterculture can also be recontextualized to further clarify the Third Place as an institution.

The configurations of this institution are capable of being repurposed as cultural, social, and political attractions. Together with mass communications applications and information technologies, we can turn the Third Place into a tourist destination, a recreational area for the whole family, or a location where the Student Body can congregate and socialize. Certain spaces within the Third Place may be reconfigured to allow a "Municipal Student Council" to govern the local affairs of the Student Body under the jurisdiction of its adjacent Municipal government. Its facilities might even host the Chambers of the Municipal Student Council and/or its Municipal government, implementing Council Democracy in the process. The methodologies of Codetermination, Worker's Self-Management, and Joint-Ownership can all be applied here.

Moreover, the Third Place is capable of providing ways for the Student Body as well as the Totality access to the International Internet, negotiate with the State Commissariats of Wages and Prices, and visit the Kontore to invest NSFIs. Its facilities can act as a servicing station and motor pool tasked with overseeing the deployment and operation of unmanned "MATVs (Miniature Automated Tractor Vehicles)," "MARVs (Miniature Automated Repair Vehicles)," and "C-Wings (Civilian Aerodyne Wings)," thereby harnessing the latent potential in today's drone technology. While the first two have been discussed already in an earlier Entry, the latter was not introduced yet and will be addressed later in Section Five.

The Third Place also provides opportunities for the Student Body and the Totality to encounter foreigners and visit Specialty Shops selling foreign goods and services or even foreign Enterprises operating under the terms of an RTA. The Student Body can repurpose the facilities to open bookstores, movie theaters, music venues, opera houses, auditoriums, conventions, and other types of Enterprises that would let the Student Body's demonstrate their Specialties and EGOs to

domestic and foreign audiences alike. It could serve as the meeting point for the Student Ambassadors or Student Governments of foreign SSEs, up to and including the operation of tourist hotels and special residencies for key dignitaries or envisage luxurious “*Youth Palaces*” and fine dining restaurants. Those topics are worthy of mention in another relevant Entry that involves revisiting the story of Samantha Smith.

And on top of all of these possibilities, we may even be inclined to view the Third Place as a way to implement the Socialization of Young Minds and counteract the opposing Liberalization of Young Minds. We could take cues from the distant past, give them new and different forms, and convey our own definitions of Pure Socialism and the State of Total Mobilization. Or we could blaze new paths and forge a different way of life befitting of Production for Dasein and the Work-Standard in particular. An authentic and genuine Counterculture would then be allowed to take form and rejuvenate the old, breathing new life into it with revolutionary fervor and creative passion. Whatever intentions we may have for the Third Place, its basis as an institution is akin to a blank canvas on which all kinds of architectural designs may be turned into lasting works of art in the history books.

Finally, over the course of Section Five, I will devote two Entries that each present a case study designed to build upon the implications of either the Kitchen Debate or the Goodwill Ambassador. The topics covered in those Entries are well-known in America and the rest of the world, and they both tie in with everything discussed in the previous four Sections. Their historical developments parallel those of American Suburbia and have gone on to become influential in the economic policies of Soviet Union and the People’s Republic of China. Nothing discussed in those Entries is out of the ordinary. In fact, one might have encountered them at one point in their personal life.

MTEP and the Gaming Industry



Gamblers in the Ship of Fools (1494), an illustration from the German-speaking world's *Stultifera Navis* (*Ship of Fools*)

Unlike the “Video Game Industry,” a subset of the Work-World Domain pertaining to computer software development, the “Gaming Industry” generally refers to Enterprises devoted to gambling. While most economic activities attached to Domains in the Work-World will change the conduct of their operations, the general premise of gambling among the bettors remains the same. Rather than wagering Kapital to either lose their Kapital or gain more Kapital, they are instead wagering Actual Geld in order to lose their Actual Geld or gain more Actual Geld. The key difference is that the Actual Arbeit of the Gaming Industry is very low in terms of its Quality of Arbeit. This disadvantage in particular is compensated by reaping large sums of Actual Geld from the bettors.

The phrase “*the house always wins*” becomes a valid adage when the house acts as a convenient source of tax revenue for local and regional governments. Similar expectations occur in Production for Profit and Production for Utility, although the former involves finding additional ways for patrons to spend their Kapital, while the latter is more obsessed about the utility costs of gambling. The Enterprises of the Gaming Industry, in contrast to the Video Game Industry (which are better suited for NSEs and POEs), deserve to be classified as SAEs (State-Administrated Enterprises) and SOEs (State-Owned Enterprises). When the Gaming Industry operates as SAEs and SOEs in Production for *Dasein*, the Council State is making its intentions clear that gambling as an economic activity is really a quiet method at levying taxes under the guise of entertainment. The Explicit Intent conveyed by the Council State is that gambling is only meant to be a compliment to an existing array of other sources of Arbeit and Geld, rather than their replacements.

How does that Explicit Intent become applicable? In addition to tax revenue from the gambling and betting that occur inside casinos, the Council State can also repurpose a casino to also serve as a LERE Refinery as part of the Life-Energization Reciprocal Electrification Process. A single casino requires a constant stream of electrical power for its venues and oversees the transfers of large volumes of Actual Geld. Those characteristics inherent in all casinos are ideal for installing a LERE Refinery on their premises. With LERE Refineries, casinos can receive Digital Arbeit from the National Intranet, turn them into Digital Geld, and then transfer to the Central Bank as part of the Reciprocal-Reserve Banking System. With the Gaming Industry continuing to master the digital realm to host online gambling services, it is only natural for them to be easily considered as a suitable candidate for the LERE Process.

The idea of repurposing casinos to suit other purposes or repurposing a hotel to accommodate limited forms of gambling is not necessarily new. Proposals have been posited in the US and the Soviet Union during the 1980s. In the former Soviet Union, one of Perestroika's economic reforms involved the installment of slot machines at international hotels catering to tourists in 1988. In these United States, the casinos on the Las Vegas Strip have shifted away from their traditional reputation as America's gambling halls. As Native American tribes began establishing casinos on their Reservations, the Las Vegas casinos responded by focusing on shops selling luxury goods and restaurants offering a fine dining experience. The "Forum Shops" at the Caesar's Palace in Las Vegas, opened in 1992, arguably set a precedent whereby the Retail and Culinary Industries partook in a combined effort with the Gaming Industry to repurpose the casinos on the Strip. Further expansions to the Forum Shops occurred twice in 1997 and 2004.



Here's where the Forum Shops appear in a general floor plan of the complex. [I am including a link for those wishing to zoom in further and read the text.](#) The entrance to the Forum Shops is between "The Colosseum" and the "Parking Garage."



Here's the floorplans of the Forum Shops. If anyone is interested, I found a website link to a 3D model rendering of those same floorplans.



An overhead view of Caesar's Palace. The Forum Shops is behind the Colosseum (the round structure) as seen in the foreground on the right.

The trend begun by the emergence of the Forum Shops was that the casinos on the Strip could no longer present themselves as casinos and hotels boasting a specific theme in aesthetics. They had to recontextualize themselves as “resorts” befitting of a tourist destination. The solution was to renovate the facilities so that they can accommodate the Retail and Culinary Industries as tenants. Conventions were also built to attract potential customers with shared interests in certain media. The same could be said about their ability to host boxing competitions and musical performances. And all of the trends which I had just described is applicable to America's other traditional destination for gambling, Atlantic City, New Jersey.

Of course, the definition of what passes as a “resort” in the State of Total Mobilization is a matter of perspective, however. As more casinos have begun following the trend begun by the Caesar's Palace in Las Vegas, the whole Strip resembles more like a collection of “***Shopping Malls***” than a vacation getaway. In fact, the consumption of electrical power at the Strip alone makes it particularly notorious for being the most polluted area on Earth in terms of “*Light Pollution.*” Think of the Light Pollution itself as being no different than the white and gray hues of smoke billowing out of the smokestacks at the manufactories and steel mills.



*[NASA satellite photo of Las Vegas from Earth's orbit.](#)
The brightest area near the center of the city is the Strip.*

How Casinos create Actual Arbeit and Digital Arbeit

Furthermore, the fact that the Soviets under the late Mikhail Gorbachev in 1988 had considered gambling, however limited the Perestroika-related proposal was in the old Soviet Union, as being compatible with STEP (Soviet-Type Economic Planning) does raise some implications for MTEP (Mission-Type Economic Planning). After all, we have to remember that MTEP was designed in opposition to the unwieldy, primitive attributes associated with STEP. As I had stated earlier, a casino could in fact be considered as an ideal candidate for the LERE Process by acting as a convenient recipient of a LERE Refinery. And, if one might be inclined to recall what I had written earlier about LERE Refineries in *The Work-Standard* (2nd Ed.), I did consider the casinos in Las Vegas and Atlantic City to be suitable areas to erect LERE Refineries.

That being said, what Actual Arbeit and Digital Arbeit, if any, is going to come from the daily operations of any given casino? Basically, instead of having two sources of Actual Arbeit, there is only one source of Actual Arbeit and Digital Arbeit. The Actual Arbeit comes from the successful sales and provisions of goods and services. The Digital Arbeit, on the other hand, comes from the operation of an online gambling services and the maintenance of the LERE Refinery insofar as both are in actuality on the National Intranet.

In most casinos, there would usually be a number of card tables, roulette tables, craps tables, slot machines, and betting shops. The Quality of Arbeit from running them are roughly equal or on par with each other in terms of Actual Arbeit. It is likewise the case for all the other services provided among the various facilities and amenities provided by the adjacent hotel. Compared to other Enterprises, including most Industries in the Natural and Manufacturing Sectors, casinos are designed to operate at all hours of the day. Attrition is a constant threat to all personnel, which

may justify the need to implement a constant rotation of manpower to keep the Quality of Arbeit of the casino constant. One could argue that the Gaming Industry would be considered among the first Industries in the VCS Economy to be targeted by the Mechanization Rate of the Central Bank.

Speaking of the Mechanization Rate, I should stress that the Mechanization Rate itself corresponds to the extent of Automation replacing Vocations in the VCS Economy. Higher Mechanization Rates correspond to more areas of the VCS Economy contributing a constant rate of Actual Arbeit and Actual Geld to the Life-Energy Reserve. Its effectiveness at controlling the Attrition/Inaction Rate and by extension Currency Depreciation/Appreciation is meant to provide the Totality enough Zeit to bring their Attrition Rate down to governable levels. The Mechanization Rate, unlike the capabilities of the Totality, is incapable of boosting the rates at which Actual Arbeit and Actual Geld are contributed to the Life-Energy Reserve. We must always bear in mind that the real source of wealth lies in the hands and minds of the Self under the Work-Standard.

Relation to the Third Place

Going by the American Gaming Industry in Las Vegas alone, it is a notable observation to find that the casinos on the Strip have taken on the characteristics of Shopping Malls on top of their initial properties. Not only is each casino self-contained enough to host and entertain its patrons, they also demonstrate their potentiality to receive support from other Industries to enhance their production processes. The Industries that participated in the production processes of those casinos are then able to boost their own production processes through greater accessible to potential customers. Thus, in return for their ability to accommodate large numbers of tourists, they require a likewise number of personnel to run and operate them.

If there were two recurring characteristics worthy of mention that are related to the Third Place, it is the fact that the Third Place's production processes and functions are both self-contained and self-sufficient. Its self-contained nature stems from its flexibility in accommodating a wide variety of different Professions, Enterprises, and Industries. But its self-sufficiency is a recognizable trait that no casino on the Las Vegas Strip is capable of truly exhibiting. The Third Place has to be able to sustain itself through its own sources of Arbeit and Geld whilst simultaneously boosting the economic capabilities of the nearby communities of Households. Moreover, it also needs to be family-oriented and coexist with various Enterprises, in addition to serving as an institutional patron that caters to the creative and intellectual strength of the Totality and Student Body.

Given those qualities, it is logical to assume that next possible candidate would be the Shopping Mall. Yet the Shopping Mall in particular has had a long and complex history in the American Way of Life. There was once a time when it was considered ubiquitous in late 20th century depictions of American Suburbia. Their rise coincided with American Suburbia, but their decline came as a consequence of eCommerce. In another Entry in Section Five, I will be exploring the historical circumstances behind the Shopping Mall, and why I am convinced that its architectural concepts hold the key to unlocking the mysteries of the Third Place as an institution peculiar to the Total Educational Effort as part of Production for *Dasein*.

The Shopping Mall and American Suburbia

The rise of American Suburbia after 1945 saw a significant number of Americans moving away from the cities and into emerging communities of single-family homes. The automobile allowed millions to live in American Suburbia, commute to their workspaces in the US cities, and make the return trip back to their Household before evening. Department Stores and Supermarkets that had once concentrated much of their economic activities in the cities established newer branches in American Suburbia. Their relocation to American Suburbia was accommodated by the concurrent rise of the *Shopping Mall*. The *Shopping Mall*, eclipsing the Small Businesses on Main Street, grew in both size and composition across the US throughout the late 20th century. After the Death of Bretton Woods, they gradually began to lose their relevance in American Suburbia due to the appearances of “discount stores” in the 1980s and later eCommerce websites after the 1990s.

I discussed about the *Shopping Mall* before in the context of Department Stores within the Entry of the same. And in that same Entry, I was also convinced that the *Shopping Mall* was the missing link to unlocking the mysteries of the Third Place as an institution peculiar to the Total Educational Effort. But what most people, Americans and non-Americans alike, may or may not know is that the *Shopping Mall* had a radically different design philosophy from what it ended up becoming. To understand the design philosophy, we need to investigate the historical development of the *Shopping Mall* based on the Intents of its architectural designer.



*Photo of Viktor Gruen (born Viktor David Grünbaum),
Austrian Jewish architect of the Shopping Mall*

Origins of the Shopping Mall

The concept of the *Shopping Mall* is the brainchild of Victor Gruen (born Viktor David Grünbaum), an Austrian Jewish architect who fled the German-speaking world in 1938 after the Hitlerists took over Austria in the *Anschluss*. He immigrated to these United States, where he became one among various architects from the German-speaking world who went on to design the buildings, storefronts, and interior layouts of America's emerging Retail Industry. Gruen's design philosophy boils down to the belief that the aesthetics and appearances of the Retail Industry should appeal and attract potential customers to their premises. The ideal was that customers, regardless of their Class (or, for our purposes, Social Rank), would visit the Department Store because they already have an idea as to what the Department Store is selling before stepping inside.

Much of this design philosophy was in some respects derived from the philosophical views of an Austrian Jewish inventor and scholar, Josef Popper-Lynkeus. Born in Austria, Popper-Lynkeus spent much of his life in Czechia between the late 19th and early 20th centuries. Of significant interest to this Author (and perhaps even Gruen's formative years in the 1920s and 1930s) was the efforts by Popper-Lynkeus to outline the role of the State within the State of Total Mobilization. A significant part of his philosophy was the attempt to describe how the State should conduct itself in its relations to the Totality and the Self.

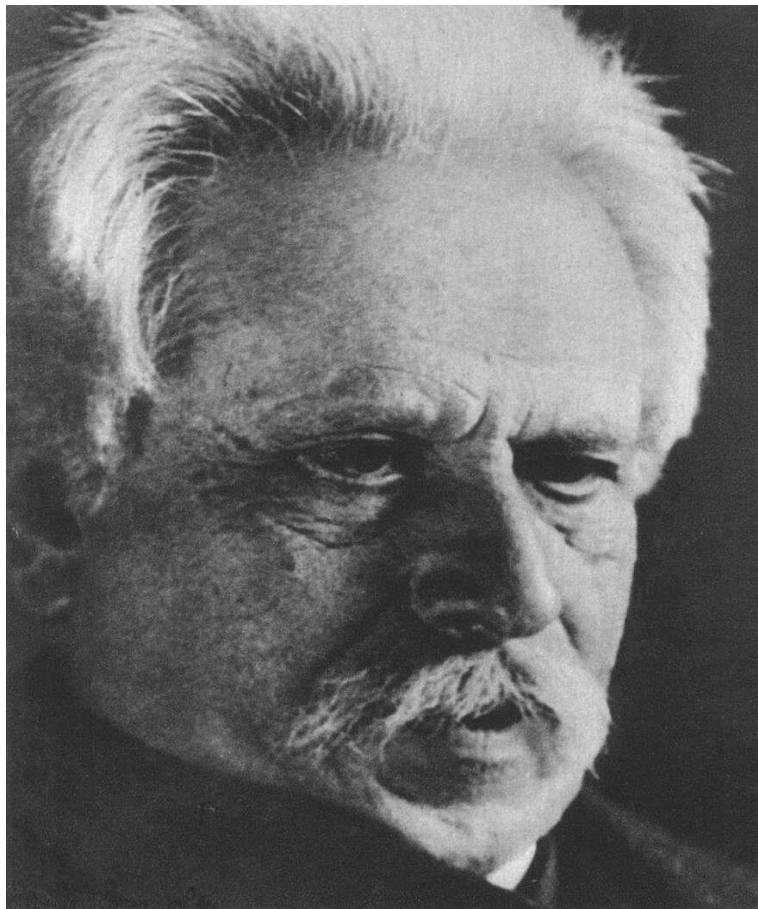


Photo of Josef Popper-Lynkeus, ca. 1917

Popper-Lynkeus advocated for a social system wherein the State has a “Constitutional Obligation” to ensure that the Totality has access to education, housing, and healthcare. The Totality, in return for receiving those “essentials services,” would return the favor by participating in a sort of civil service to their nation before proceeding to pursue their Vocations and then finally receive a Pension upon retirement. While his works are largely forgotten, his economic-related works have contributed to the development of Ecological Economics (a subdiscipline studying humanity’s economic interactions with nature and its environmental impact), while others were well-received among more prominent Jews like Sigmund Freud, Albert Einstein, Rosa Luxembourg, Theodor Herzl, and others. He was an historical proponent for the establishment of the State of Israel as a tenable solution to the problems of Antisemitism in Europe during the early 20th century.

Gruen, inspired by Popper-Lynkeus during his early adult years, got involved in Austria’s Social-Democratic and Socialist movements in the 1920s. It was also the same period when he received his educational background as an architect and used his knowledge to support those same movements. In his early writings and designs, Gruen saw the potential in promoting architecture that promoted Socialistic aesthetics. When he was designing buildings and interiors for Jewish and Gentile clients from the Austrian Social-Democratic and Socialist movements, Gruen participated in a “Political Cabaret” that engaged in social commentaries about the German-speaking world and satirizing its prominent political trends. While his satire sometimes involved playful jokes about Social-Democracy, some were more serious ones about Christian Democracy (which he thought was too supportive of Neoliberalism) and Pan-Germanic Socialism in particular. The latter is interesting because Gruen shared the consensus among Austrian Social-Democrats that Pan-Germanic Socialism was not a Pure Socialism and that it was at best a ruse to fool working class Germans and Austrians into supporting Capitalist economic interests. The rise of Adolf Hitler and Hitlerism for Gruen gave further credence to his social commentaries, which probably played a role in his subsequent decision to immigrate to the US by 1938.

After 1945 and the rise of American Suburbia, Gruen found himself in a position during the early 1950s to rekindle his old passions from the 1920s and 1930s. It culminated in the conceptual designs that went on to become the *Shopping Mall*. The Shopping Mall was intended to be a sort of “Third Place,” which to Gruen meant an intermediate between home and work. It would serve as a location for people to congregate, relax, socialize, and meet others, regardless of their class and social status. The Shopping Mall would erase the distinctions of class and region, giving the Totality another opportunity to create a National Consciousness. While prototypes began to be drawn as early as the late 1940s, it was not until 1954 when Gruen finally unveiled his vision of the *Shopping Mall*.

In a suburb north of Detroit, the Northland Shopping Center was an open-aided complex that represented an early realization of Gruen’s vision. Although it was far from being the realization of that vision, it did serve as an early starting point for Gruen to build upon. His reputation as the architect of the *Shopping Mall* was finally achieved through the opening of the Southdale Center, located in a suburb near Minneapolis, in 1956. Southdale Center, despite laying the groundwork for the organizational parameters of the *Shopping Mall*, was a bittersweet achievement for Gruen. Rather than serving as a model for communal living, the *Shopping Mall* became subverted by Neoliberalism to suit its twin paradigm of Production for *Profit* and Production for *Utility*. Its implementation in American Suburbia contributed to further urban decay in the US cities,

especially in the wake of the Death of Bretton Woods and the Deindustrialization and Globalization that followed.



Photo of Northland Shopping Center



Photo of Southdale Shopping Center

In final analysis, Gruen consistently considered himself as a Social-Democrat receptive to Pure Socialism. He may not have been on board with any one particular Pure Socialism's political or economic aims, but he was nonetheless sympathetic to their general positions on social issues. This goes to back to the figure behind his design philosophy, Josef Popper-Lynkeus, who was also not a proponent of any Pure Socialism. In fact, Popper-Lynkeus was more concerned with the role of the State and what the Totality and the Self are supposed to expect from their State as citizens.

Moreover, if one recalled what I had described earlier about Production for *Utility*, it should not be surprising to discover why and how Neoliberalism was able to easily subvert Shopping Mall. Production for *Utility*, as a Mode of Production, cannot exist without Production for *Profit*. The Second Mode of Production seeks to mitigate the excesses of the First Mode of Production and does not try to deviate too much from it. The most pronounced forms of the Second Mode of Production have consistently been Social-Democracy and Social Corporatism (Read: Tripartism). That is because in those variants of Production for *Utility*, the “Parliament” acts as the regulating interlocutor between the “Firm” and the “Customer.” Since they are Socialist and Corporatist compromises to Neoliberalism, it is unsurprising to discover how they, like the Shopping Mall, became easily subverted in the two decades following the Death of Bretton Woods.

Are Shopping Malls the True Third Place?

How does Viktor Gruen’s conceptualization of the Third Place differ from the version that I am about propose in the next Entry? Gruen’s “Third Place” was and continues to be the *Shopping Mall*. It is clear in his original vision and that was what he had set out to achieve. Even though Gruen did not appreciate the final outcome and how it later became subverted by Neoliberalism, I cannot blame him for being unable to anticipate it. My version of the Third Place relies on an entirely different design philosophy than the more idealistic and somewhat impractical one had Gruen chosen. Similar to how MTEP (Mission-Type Economic Planning) was designed to be distinguishable from STEP (Soviet-Type Economic Planning), I went to great efforts to ensure my version of the Third Place was compatible with the Work-Standard and Production for *Dasein*.

The key difference lies in my Third Place’s relation to the First and Second Places. The Third Place is not meant to act as an intermediate between the First and Second Places; it is that and more. It should not be isolated from the First and Second Places, instead supporting them through its own means of production. Moreover, Gruen’s “Second Place” assumes that the Third Place itself exists in a Market, not a Tournament operating under MTEP, and his “Second Place” was also isolated from the national educational system. I, on the other hand, viewed the Second Place as the SSE’s Student Economy and Student Government, which can be expected to work alongside the Council State and the VCS Economy.

Perhaps another notable difference is that Gruen designed his Third Place to be just one building incognizant of technological changes. In my version, the Third Place can be reconfigured into one of two possible variants. And if there was anything else that would set mine apart, it has to be the specifications of the Work-Standard. Without the Work-Standard, my Third Place would be no different than that of the “Third Place” that Viktor Gruen had sought to implement. More importantly, it would even be vulnerable to the economic firepower of eCommerce websites.

Therefore, if this Author’s Third Place is not the *Shopping Mall*, then what are *they*? What would be a suitable name to describe *them*? It would have to be the “Shopping Arena” and the “Shopping Citadel.” Within a functioning Council Democracy, these two halves of the true Third Place are meant to accommodate the Total Educational Effort, MTEP, the State Commissariats, the Kontore, and all the other specifications which I had outlined at the beginning of Section Five. Over the course of the next five Entries, I will be discussing more about those two and how they interact with the First and Second Places.

Applying MTEP in Shopping Citadels and Arenas

The “*Shopping Citadel*” and the “*Shopping Arena*” are designed to serve as Production for *Dasein*’s antitheses to the Shopping Mall and Shopping Center, the latter of which are manifestations of the first and second Modes of Production. The economic capabilities, production processes, and organizational models of the Shopping Citadel and Shopping Arena are all tied to the Total Educational Effort and its eventual convergence with the State of Total Mobilization. Both facilities can be used by the Student Tournament of the SSE and the official Tournament of the VCS Economy as extensions of their respective economic activities. It is even possible to envisage them facilitating interactions between the Student Tournament and the official Tournament under MTEP (Mission-Type Economic Planning). Such interactions have the potential to allow the two Tournaments to coordinate their separate economic activities, coalescing them into a single, united effort to bolster their country’s TPP (Total Productive Potential) value.

If we were to recall everything described about the two Tournaments in the previous four Sections and apply them to the Third Place, we discover the makings of a logistical supply chain. In the Student Tournament Guilds of Cooperatives, Small Businesses and Workshops provide goods and services exclusive to their local community. The Department Stores and Supermarkets compete with each other to offer goods and services which reflect the National Consciousness of the Totality. Antique Stores sell heirlooms and other rare items, while Second-Hand Stores either resell donated wares or break the rest down into scrap to create Equipmentalities.

In the official Tournament of the VCS Economy, the various other Guilds, NSEs, SOEs, and SAEs operate independently of the Student Tournament. However, there may be educational opportunities where the Enterprises of the Student Tournament may have to either work with or compete against the Enterprises of the official Tournament. In those cases, the Implicit Intent is to allow prospective Economic Planners and Inspectors an opportunity to demonstrate to the real professionals their training and expertise. The Student Tournament, to the prospective Economic Planners and Inspectors, was only there to help them prepare for the official Tournament of the VCS Economy. The same is also true for the rest of the Student Body, particularly those whose Vocations will deliver them to Professions operating within the VCS Economy.

When the Total Educational Effort allows the Student Tournament to interact with the official Tournament, it does not necessarily have to entail a transactional sale of Equipmentalities or goods and services for Actual Geld. It might instead be an opportunity where an Enterprise from the official Tournament assumes Command Responsibility of a “Student Enterprise” as its *Subsidiary*. Outside of the educational curriculum, such a decision can be arranged with a Kontor by means of a *Sponsorship*. Unlike Apprenticeships, which are similar NSFIs geared toward Professions, a Sponsorship allows a “Student Enterprise” to exit the Student Tournament and join the official Tournament of the VCS Economy. Under the *Sponsorship*, the affected Student Enterprise works as its *Subsidiary* until the NSFI’s Maturity Date has been reached. The Maturity Dates for *Sponsorships*, compared to *Apprenticeships* or even Work-Plans, can be designed by the Kontor to last up to twenty-five years before its Maturity Date.

After the Maturity Date, the Enterprise that bought the *Sponsorship* now has a Legal Duty to let the Student Enterprise become an independent Enterprise of the VCS Economy. The purchaser of the Sponsorship is allowed to hold onto the NSFI long after the passing of the Maturity Date. The

exchangeability of the *Sponsorship*, including the ability to cash them in at the Kontor, will only be applicable as the national currency is a Sociable Currency pegged to the Work-Standard.

Since *Sponsorships* allow Enterprises in the official Tournament to take control of Student Enterprises as *Subsidiaries*, it is only logical to assume that the Shopping Arena are the textbook example of a *Consortium*. The ownership and operation of the Shopping Arena is to be evenly split between the SSE, the VCS Economy, and the Council State. There are Enterprises from the official Tournament that operate at the Shopping Arena due to the specifications associated with their Professions and Industries. The Council State maintains its local branches of the Kontore and State Commissariats of Wages and Prices, Internet Cafés for accessing the International Internet, and Specialty Shops selling foreign goods and services. The rest of the Shopping Arena is reserved for the SSE's Student Tournament as part of the educational curriculum. It is precisely here at the Shopping Arena where the training and experience of the prospective Economic Planners and Inspectors are put to the test alongside the rest of the Student Body.

The decision to consider the Shopping Arenas as *Consortiums* also tie in with the earlier discussions about the dynamics of Productive/Personal Property-as-Power and the abolition of Rents and Mortgages. In most Shopping Centers (and Shopping Malls by extension), privatized commercial firms operate as tenants that must pay Rents to its Landlord, which oftentimes are privatized commercial banks or real estate firms. The arrangement is, to cite a similar context, reminiscent of the manner in which Rents are paid to the Landlords of apartments in a large city. But as I had pointed out in Section Three on the topic of housing, apartments under the Work-Standard are capable of becoming Cooperatives in themselves. With that consideration in mind, it becomes inevitable to expect similar arrangements for the tenants of the Shopping Arena.

Speaking of which, that in turn brings us back to an earlier discussion about the role of the Council State regarding the allotments of developed land and unoccupied buildings. The workspaces inside the Shopping Arena also count as Personal Properties that can be readily converted into Productive Properties attached to compatible Domains in the Work-World. However, barring the Student Tournament of the SSE, in the official Tournament of the VCS Economy, the Council State will only be selling the workspaces to interested Enterprises instead of issuing them as Prizes or providing them to recipients as part of their Vocations. The Council State, relying on the Municipal government to act on its behalf, will provide the land and buildings outside of the Shopping Arena to those who need them as part of their Vocations. Enterprises that purchase the workspaces are considered to be voluntarily joining that *Consortium*.

We can expect similar arrangements to be made at the Shopping Citadel, except the scope of its economic activities fall within the auspices of an *Industrial Concern*. Enterprises with high enough Social Ranks in their respective Industries may be allowed to operate alongside Council State's SOEs and SAEs. Likewise, personnel occupying the upper half of the Social Ranking System can be encountered here. The administrative buildings of the State Commissariats and Kontore, which operate in each region of the Socialist Nation, are situated within the vicinity of the Shopping Citadel. Enterprises devoted to the production of media from the Council State and Student Government can be also found here.

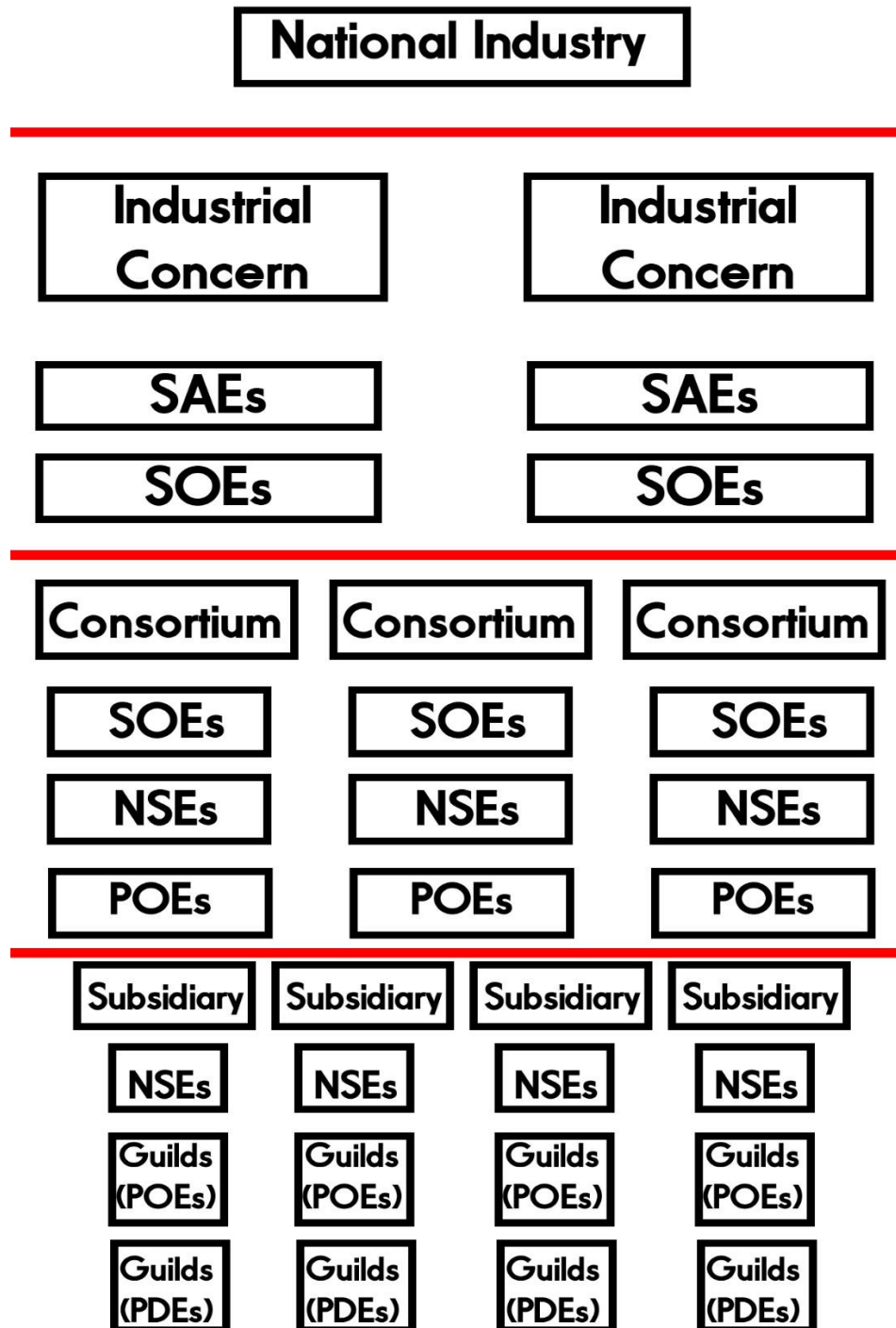
While the Shopping Citadel is capable of sharing traits that are exhibited by the Shopping Arena, there are some important differences that deserve mention. The *Socialization of Young Minds*, in

addition to the fostering of a National Consciousnesses, can be conducted at the Shopping Citadel. The best cultural and social achievements that the Totality and the Student Body have to offer can all be found on display or at specific venues. All manner of media created by the Totality and Student Body will also be shown for *Nationals* and *Foreigners* alike. In fact, the Shopping Citadel will be further distinguished from the Shopping Arena by having international hotels and special residencies for important dignitaries built within walking distance of the Shopping Citadel. Cultural festivals and political gatherings by either the Student Government or the Council State can even be arranged at the Shopping Citadel as well.

With the tacit approval of either the Council State or regional governmental authorities, the Shopping Citadel is capable of operating Foreign Enterprises, in addition to hosting the Heimarbeit (Homework or 'Work-from-Home') for the Cottage Industry to sell on certain days of the year. Beyond the designated Real Economic Zones (REZ) that the Council State may establish as part of its Real Trade Agreements (RTAs), the *Economic Foreignization* (EF) of the Socialist Nation is expected to occur at the Shopping Citadels as well. The presence of Foreign Enterprises is an addition to the Internet Cafés allowing patrons to access the International Internet without needing to use their digital passport.

The extent of *Economic Foreignization* at the Shopping Citadel is far more pronounced than at the Shopping Arena for both the Totality and the Student Body. In the context of the SSE, the Student Government may even be inclined to invite another Student Government or two to run and operate its own Student Enterprises as part of the aforementioned Real Trade Agreement. It can be a worthwhile opportunity for young people of different nations to foster cultural understanding and build good diplomatic relations between their respective Totalities and States. And, if Samantha Smith was to be believed during the early 1980s, this could in fact be a chance for the Student Ambassadors of Foreign SSEs to reside in the country as a way of minimizing the risk of war.

Moreover, *Economic Foreignization* does not just signify the possibility of the Totality and the Student Body having access to imported goods and services from Foreign Enterprises owned by Foreigners. It also serves as a barometer that gauges the extent to which Foreigners are capable of exercising their own Socialization of Young Minds, assuming these Foreigners are not arriving to the Socialist Nation from Liberal Capitalist countries. As Richard Nixon and Nikita Khrushchev had attested in the Kitchen Debate, even Technology itself can be used as the means by which the Socialist Nation prosecutes its *Socialization of Young Minds*. The overt displays of a Technology are meant to be contextualized as its promotions of a 'technique', its own unique way of getting something done. In a *Socialization of Young Minds*, the widespread adoption of a Technology by other nations should be interpreted as signs of the Socialist Nation's ability to influence the National Consciousnesses of Foreigners and convince their governments to enact policies which benefit the Socialist Nation and its long-term pursuit of the World State Organization (WSO).



Author's Diagram of the hierarchical command structure of an Industry within a given Economic Sector of the VCS Economy. The characteristics of Shopping Arena warrant treating them as Consortiums, while Shopping Citadels fall under the category of Industrial Concerns. Of course, as I had stated earlier in the Entry, the configuration of the Shopping Citadel enables it to include economic activities from lower-ranking economic organizations.

The Mechanization Rate in MTEP

There are a number of ongoing technological trends in the State of Total Mobilization whose classification falls under the “***Mechanization Rate (MR)***.” This Entry will be discussing about the latest ones to have been made possible Technology and could be repurposed for economic activities at the Shopping Citadel and Shopping Arena as part of the Total Educational Effort. It is possible that there may be similar technological trends unbeknownst to this Author that were not unveiled until after finishing the First Edition of *The Third Place*. To ensure that the Entry will remain relevant in spite of ongoing technological trends, I will be focusing more on how they affect the conduct of MTEP (Mission-Type Economic Planning) for Economic Planners and Inspectors with regard to the Shopping Citadel and Shopping Arena. The Mechanization Rate will always be the best way to integrate them into Production for *Dasein*, minimizing their potential at disrupting the livelihoods of affected Professions, Enterprises, Industries, and Economic Sectors.

The presence of all automated technologies in both the Student Tournament of the SSE and the official Tournament of the VCS Economy will always count toward the final MR value set by the Central Bank. The MR value itself corresponds to the full extent to which all economic activities in the VCS Economy and SSE are done by automated technologies. Any increases in the MR value reflects the total loss of any potential Vocations that someone could have acquired for themselves. If there is a source of Arbeit and Geld that can be easily done by an automated machine and without any human intervention whatsoever, then the deployment of that automated machine will force the Central Bank to increase the MR value.

The MR is meant to enhance the capabilities of the *Reciprocal-Reserve Banking System* by serving as the Work-Standard’s alternative to the “Interest Rate” employed in the “Fractional-Reserve Banking System.” In Production for *Profit* as well as Production for *Utility*, the Interest Rate is used by the Central Bank of a Fractional-Reserve Banking System to control the rates at which the Quantity of Kapital expands or contracts relative to Currency Depreciation/Appreciation vis-à-vis the Inflation/Deflation Rate.

Higher Interest Rates make borrowing more expensive for potential Borrowers, forcing the Borrower to pay a greater Quantity of Schuld to the Lender for borrowing. A likewise pattern can be found in the case of negative Interest Rates, where the Interest Rate itself falls into the negative. In that case, the Lender is forced to pay a greater Quantity of Schuld to the Borrower for lending Kapital to them. At an Interest Rate of “±0%,” neither the Borrower nor the Lender has a Quantity of Schuld greater than the exact Quantity of Kapital borrowed.

The Mechanization Rate functions differently from the Interest Rate because it focuses more on the Quality of Arbeit and the Quality of Geld inherent in the specifications of the Work-Standard. Based on my descriptions of the MR in *The Work-Standard (2nd Ed.)*, the argument was that Automation should be used to enhance the capabilities of the Totality (and, by extension, the Student Body). It is not meant to completely eliminate the Totality and the Student Body from economic life insofar as the real sources of wealth in terms of Arbeit and Geld are always created by the Totality and student Body. The MR can decrease the number of hours in any given workweek, thereby reducing the effects of Currency Depreciation vis-à-vis the Attrition Rate. The MR can increase the Quality of Arbeit, but it cannot replace the *Gestalt* (Figure) of the Arbeiter in its contributions of Arbeit to the Life-Energy Reserve.

Thus, it is logical to expect the MR value, unlike the Interest Rate, to be incapable of attaining a negative number. The lowest-possible the MR value can achieve is “0%.” Either the Totality and Student Body have deliberately decided by unanimous consensus that they have no such need for Automation or they have not and instead found ways of employing Automation toward beneficial and less counterproductive ends. Whichever the case may be, the Central Bank has a vested interest in needing to know about the full extent of Automation in the VCS Economy and the SSE. Given the characteristics of Council Democracy and the role of Economic Planners and Inspectors, the Central Bank will be able to make periodic adjustments to the MR value as needed.

Just as how the MR value cannot become a negative number, it is also unrealistic to expect the Totality and the Student Body to fully automate their VCS Economy and SSE without creating widespread social upheaval. Arrangements can be made by the Council State to set limits on how far the Mechanization Rate can be allowed to increase by the Central Bank. This in turn restricts the downsides of Automation whilst limiting its other effects to strategic areas where it can be of utmost benefit to the Totality and Student Body. Earlier in Section Five, I argued that the Gaming Industry should be an obvious candidate for Automation through the Mechanization Rate. But the Gaming Industry is not the only one worthy of mention within the broader discussion of the Shopping Citadel and Shopping Arena.

Vending Machines and Automated Retailers

In the “Vending Machine Operators Industry,” which handle the manufacturing and operation of vending machines, there have been moves afoot since the 2010s to take advantage of emerging technological advancements in robotics and automation technologies. Originally, a vending machine was meant to sell only basic snacks, candies, and soft drinks at low Prices. The inherent limitations of conventional vending machines deter most people from spending large sums of Actual Geld for purchasing in-stock items. Vending machines are also limited in terms of their ability to sell anything larger than a soda bottle or a bag of potato chips. The same can be said for any conventional “Automats.”

However, as the 2010s have demonstrated, and what the 2020s and beyond will seek to continue (with no guarantee of success), Technology is now making it possible for a vending machine to serve as an extension of the Retail Industry. These machines differ from conventional vending machines by being capable of functioning as “Automated Retailers.” Compared to a traditional Enterprise from the Retail Industry, an Automated Retailer does not require the construction of a store or a kiosk to conduct its economic activities. It is designed to sell a limited range of goods to interested customers in strategic areas.

An Automated Retailer relies on a combination of robotics and touchscreen interfaces to process the transactional sale. When somebody interacts with an Automated Retailer, the touchscreen interface can be used to obtain information about the items on display before proceeding to make a purchase. If the customer is a Social Media user, they are eligible to receive discounts from the Automated Retailer. The customer may purchase items with Actual Geld such as banknotes in large denominations or loaded into payment cards. Alternatively, the customer may be convinced to buy the items on display with Digital Geld, since the Prices of items at an Automated Retailer tend to be higher than most conventional vending machines.

Upon purchasing the item, a robotic arm reaches for the selected product and releases it into a slot that the customer reaches into to retrieve their product. As of this writing, the general purposes of

an Automated Retailers involve facilitating the transactional sales of basic electronics. It is possible that non-electronic items may be sold and others which have yet to be considered.

Retail Merchandising Units (RMUs) and Automated Kiosks

In the Shopping Citadel and Shopping Arena, “Retail Merchandising Units (RMUs)” can be deployed to supplement the economic activities of their main tenants. Each RMU is to be run and operated by a single small-time vendor in charge of a stall, kiosk or counter that sells assorted wares to passing customers. The intended function of those RMUs at Shopping Citadels and Shopping Arenas is to provide an opportunity for the Cottage Industry to turn its Enterprises’ Heimarbeit (Homework or ‘Work-from-Home’) into Actual Arbeit. Such vendors may be operating as Subsidiaries of larger Enterprises or they may be occupying the lowest-level runs of the Public-Directed Enterprises (PDEs). Student Enterprises from the Student Tournament and regular PDEs from the official Tournament are both capable of operating an RMU inside a Shopping Arena or Shopping Citadel.

The advantages of operating an RMU include the ability to be highly mobile and can be easily assembled and disassembled by few personnel. They are ideal in areas where there is a lot of pedestrian traffic and as little vehicular traffic as possible. The RMU can be located inside or outside the complex. When deployed as Subsidiaries, they can serve as satellites of a larger Enterprise. They are perfect for Guilds seeking to establish their own presence inside a Shopping Arena or a Shopping Citadel. Since Rents and Mortgages are prohibited, other ways of establishing and regulating the economic activities of RMUs need to be entertained as part of MTEP.

This in turn is where the usage of NSFIs come in. Rather than charge Rent for their economic activities, a Shopping Arena or Shopping Citadel could consider relying on a Four-Year or Five-Year Work-Plan. If the RMU in question happens to a long-term venture and assuming its property owner can afford the Work-Plan’s Service Fee, it will continue to be a constant presence on the premises for the foreseeable future. If the RMU is with the Student Tournament, a Sponsorship should suffice. To continue operating the RMU, the property owner will just need to purchase a new Work-Plan or Sponsorship prior to their initial NSFI’s Maturity Date.

Among the terms and conditions listed in those NSFIs would be a clause where, in the event of any announced increase to the Mechanization Rate, the RMU will be converted into an “Automated Kiosk.” An *Automated Kiosk* is a fully-automated variant of the RMU where there is no direct interaction with the vendor and all transactional sales are to be done by interfacing with a payment processing system. While the property owner will not be contributing as much Arbeit and Geld to the Life-Energy Reserve as they normally would with a conventional RMU, they will still be entitled to a Paygrade and the final payout of their Work-Plan or Sponsorship.

Auto-Service Stores and Cashierless Stores

I still stand by my earlier position that *Auto-Service* and *Partial-Service* models can be implemented by Enterprises looking for a proper alternative to a true “Self-Service” model. Unlike *Partial-Service*, which straddles the line between Full-Service and Self-Service, an *Auto-Service* model harnesses the technological capabilities of MATVs (Miniature Automated Tractor Vehicles) and MARVs (Miniature Automated Repair Vehicles) to supplement the economic capabilities of the Supermarkets relying on them. MATVs can be used to deliver items requested by a customer in advance or sent directly to their door. Another possibility that may be in the cards

is the potential of using the *C-Wing* (Civilian Aerodyne Wing), the aerial counterpart of the MATV, in an Auto-Service model.

When I introduced the C-Wing in *The Work-Standard* (2nd Ed.), I suggested that it could be to facilitate eCommerce-related deliveries. The idea of employing in an Auto-Service model for the Retail Industry of the Services Sector was something that I did consider at the time. Even though I did not mention it in my original discussion of the Supermarket back in Section Two, I still felt that a C-Wing could be used to transport lightweight items to their intended destinations. In any case, the general idea remained the same. Somebody buys a series of items ahead of time and specifies that they wish to have them delivered to them at a specified address. Depending on the terrain, an MATV or a C-Wing is sent from the nearest Supermarket, travels to the customer's address, and delivers the ordered items in front of the door.

Even though the Auto-Service model employs MATVs, MARVs, and C-Wings, none of them will count towards the Mechanization Rate of the Central Bank. Those three do not always need to be automated insofar as somebody could just as easily pilot them or reprogram them to their intended destinations. In both cases, somebody still needs to be in control of them because their operational range does not allow them to operate self-autonomously without any human intervention. Thus, they are ideal for support roles as part of a main effort.

If we stick to the topic of Supermarkets for the remainder of this Entry, then there is a viable area that can be easily affected by the Mechanization Rate. In essence, the cashier operators can be automated in favor of a "Cashierless Store," a subvariant of the Partial-Serve model that I discussed earlier. Supported by the National Intranet and backed by an Artificial Intelligence, a *Cashierless Store* allows customers to go inside, pick up their items, and leave the store without ever having to encounter a single retail cashier. Entrances equipped with advanced sensors and biometric scanners pick up the customer's movements and immediately detect the items they are carrying. The acquired data is then calculated to yield a final Price in Actual Geld, to be deducted from that same customer's personal accounts. And unlike the MATV, MARV, and C-Wing, the technologies employed at a *Cashierless Store* do not require human intervention to process the transactional sales.

Interestingly enough, the fact that I am willing to consider the *Cashierless Store* to be one among many contexts where the Mechanization Rate is also related to the inherent limitations of making that model more widespread. The technologies in question are related to the problems of the Internet-of-Things (IoT), the idea of connecting every conceivable economic activity to the digital realm on the World Wide Web (WWW). While the National Intranet can be used as a more realistic application, I should mention that Cashierless Stores are vulnerable to cyberwarfare because they are connected to the digital realm. In fact, any practical application of the Mechanization Rate in general needs to consider the issues of cyberwarfare and cybercrime seriously.

But, to be honest, the Mechanization Rate does serve its intended purpose as the means through which the Totality and Student Body determine their relations to Technology. They can be neither completely independent of Technology nor completely dependent on Technology within the State of Total Mobilization. In a functioning Council Democracy, the Mechanization Rate is there to help the Totality and their Council State how to apply Automation in areas where they are most effective. Not everything needs to be automated and at risk of being exposed to cyberattacks.

Vacant Spaces and Dead Malls

In this Entry, I will be delving into two relevant topics which are of importance to the Shopping Citadel as a worthy rival of the Shopping Mall. First, I will discuss about the sensation behind the “*Dead Mall*” phenomenon and how the fascination with them by urban explorers, scholars, and artists bear some relation to the State of Total Mobilization. Next, I will then try to tie the discussion back to the Shopping Citadel by describing why there can be vacant spaces reserved for either the VCS Economy or the SSE. The presence of a vacant space inside a Shopping Citadel or a Shopping Mall is related to their opposing Modes of Production. The same is also true concerning how those vacant spaces are addressed by their owners and operators.

The Dead Mall Phenomenon

The rise of eCommerce has forced the Retail Industry to adapt to its technological implications. The effects are most profound in the Shopping Citadel’s rival in Production for *Profit* and Production for *Utility*, the Shopping Mall, where the *Dead Mall* phenomenon has grown in recent decades. A byproduct of the impact of Globalization and Deindustrialization, a Dead Mall refers to any Shopping Mall that has a majority of its tenants unoccupied. Vacant tenants deter the Shopping Mall from collecting on Rent payments. It is a consequence of the design philosophy that Viktor Gruen was relying on in his conceptualization of the Shopping Mall.

When Gruen originally conceived the Shopping Mall, he put great emphasis on the presences of “*Anchor Stores*” to serve as the primary source of Kapital in its economic activities. An *Anchor Store* such as a Department Store or a Supermarket would serve as the main attraction to the Shopping Mall. Incentives, like Rent discounts or bonus Kapital from the real estate firm or privatized commercial bank controlling the Shopping Mall, are then issued to the Anchor Store in order to compel them to stay. By keeping them around, the Shopping Mall will be able to attract more visitors to its premises. The increased generation in the Quantity of Kapital spurs further Incentives for smaller firms to obtain retail space as future tenants.

The success or failure of a Shopping Mall rests on the ability of the *Anchor Stores* to keep the Shopping Mall’s Quantity of Schuld lower than its Quantity of Kapital. As with any other form of economic activity in Production for *Profit* or Production for *Utility*, the Quantity of Kapital must always surpass the Quantity of Schuld. Thus, the Quantity of Schuld cannot be allowed to overwhelm the Quantity of Kapital. If a Shopping Mall were to lose any one of its *Anchor Stores*, it misses out any Kapital that it might have generated from future customers revisiting the premises. Should more *Anchor Stores* follow suit, the smaller firms operating inside the Shopping Mall will also face closure, causing the Shopping Mall to become a *Dead Mall*.

Dead Malls are characterized by their vacant retail spaces and growing lack of visitors. A liminal space begins to emerge from the growing sense of isolation and alienation that pervade the atmosphere. As the smaller firms shut down, the remaining ones are just scrapping by, trying to make sure they can survive another month. Since the Department Stores are struggling to contend with eCommerce and other competitors, the *Dead Mall* phenomenon has only grown by the turn of the 21st century. The Subprime Mortgage Crisis that preceded the Great Recession helped contribute to the demise of Shopping Malls and the same can be said about the social distancing measures associated with the Coronavirus Pandemic.

Seen in a different light, the Dead Malls represent an extension of the very urban decay that Gruen had expressed concern towards the end of his life in the 1960s and 1970s. After becoming disillusioned by what became of the Shopping Mall, Gruen devoted the remainder of his life decrying the urban decay of major US cities. The urban decay that defined the crime and depravity of US cities in the 1970s was preceded by problems that started appearing in the 1960s. Writing two books in 1965 and 1973, Gruen argued that America should pursue an infrastructural and architectural renewal effort in its cities to combat the rising urban decay. He believed that the economic livelihood of the American city was in decline because of American Suburbia and the automobile in particular. The Shopping Mall, in addition to being a communal institution, would have served as the introduction to European-style urban squares on American soil. The ideas that Gruen proposed in his works included the construction of highways that circled around major US cities and pedestrian-only locales in the downtown districts.

In a certain sense, some of his ideas have been realized, but others have not. Americans still rely on the automobile as their primary mode of transportation, even though they may have to trudge through increasingly clogged highways plagued by traffic delays and traffic jams. American Suburbia may be swimming in Schuld that it cannot possibly pay back anytime soon and the cities have become gentrified by young generations. However, the mentality that led to the urban decay of the cities, the rise of American Suburbia, and the decline of Shopping Mall have been left unchanged. It is because of this particular mentality that the Dead Mall phenomenon was able to become its own artform in own right.

Following the widespread popularization of the World Wide Web, a number of scholars, urban explorers, and artists have devoted websites, blogs, video documentaries, and photography of abandoned Dead Malls. Some of their artworks covered Shopping Malls that were either at risk of closing or have already closed its doors long ago. The latter in particular is where the real interest becomes apparent in truly abandoned Dead Mall as huge decrepit blights on nearby communities. The sizes for some of them can be too costly for certain towns and cities, especially those hit hardest by Deindustrialization and Globalization, to afford in Kapital. It is because of that so many continue to remain standing without anyone interested in reacquiring the premises or wanting to tear the Dead Mall down and convert it into something else.

The Intents behind the efforts of these people do vary. Some view the Dead Mall to be a convenient critique of the role that Viktor Gruen had played in fostering the Consumerism that made American Suburbia possible, even if Gruen is not the real target of their criticisms. Some partake in such ventures as a way to document fading memories of early adulthood, while others engage in what is really an exercise in social commentary. Those who perceive the exploration and documenting of Dead Mall believe that they are raising awareness about urban decay and the slow death of communities throughout parts of the American heartland. They argue that letting these abandoned building to rot signify a waste of resources and living space which could otherwise be devoted toward more beneficial endeavors that can support the livelihoods of surrounding communities.

Significance of Empty Spaces in Shopping Citadels

Therefore, one must ascertain whether the presence of a few empty spaces inside the Shopping Citadel or even the Shopping Arena to be necessary. This question must be addressed in a Financial Regime where the Rents and Mortgages are prohibited as compatibility issues to the Work-Standard. To understand why, we first need to recall that empty spaces inside a Shopping Citadel

or Shopping Arena can be readily filled by the Council State. Sometimes, a Shopping Citadel or Shopping Arena might have empty spaces because the Prices for their Personal Properties may be higher than most Enterprises could afford. For those who cannot afford to own those Personal Properties and need them for their Vocation, the Council State may be convinced to allocate those empty spaces to interested Enterprises. Alternatively, the empty spaces could be provided to prospective tenants as a Prize for those who have proven themselves worthy of attaining them.

However, there may be occasions where a Shopping Citadel might have certain workspaces reserved for special occasions involving the SSE or the VCS Economy. A few significant instances include the establishment of movie theaters, music venues, convention halls, and auditoriums. It is possible that those areas of the facility may not always be in use by the SSE or the VCS Economy. Under ideal conditions, we might expect the SSE and VCS Economy taking turns to use those areas for their respective economic activities as part of a waiting list or schedule as per the terms of a Work-Plan or Sponsorship. But in other circumstances, the only one using them might even be the SSE or the VCS Economy.

Going by the Shopping Citadel and assuming that it is applicable to the Shopping Arena, why would the SSE and VCS Economy be turning turns to run and operate what were otherwise intended to be empty spaces? Should every Shopping Citadel (and every Shopping Arena for that matter) have all of its tenants fully occupied? What would be the Intent behind leaving certain tenants vacant to promote economic activities that have nothing to do with the Retail Industry?

Unlike the Shopping Mall, the Shopping Citadel is meant for far greater endeavors than just serving a large complex housing the various Enterprises of the Service Sector. It, along with the Shopping Arena, can be designed to nurture the National Consciousness and Socialization of Young Minds for both the Totality and the Student Body. In essence, the Shopping Citadel needs to be more than a simple “lifestyle center,” which is in final analysis an ersatz downtown. It has to serve as an important locale where the Totality’s cultural and traditional works of art can be displayed for Nationals and Foreigners alike to witness. Even the architecture itself can be designed to reflect the Authentic Dasein of the Totality. Festivals and holidays can be celebrated on its premises, in addition to serving as the primary meeting point for the Student Body to congregate and even socialize with international students from other nations.

More importantly, the Shopping Citadel can serve as an important facility in the promotion of a “Student Media” to compliment the State Media and the Social Media. The Student Media serves as the means by which the Student Body creates its own cultural and social achievements for the National Consciousness that they and the Totality share. Literature, music, films, TV shows, and video games can all be sold there insofar as it is possible for the physical copies to be cheaper than their digital counterparts. The Student Government might be inclined to invest in the broadcasting of Student Media to the rest of the Totality as a compliment to the other two forms of mass media. At the same time, it could provide future Intents for young people to express themselves and promote the Freedom of Conscience that I had discussed previously in Section Four.

For both the Shopping Citadel and the Shopping Arena, it is also possible to envisage them as reserving spaces for the organizational functions of the SSE’s Student Government. Since the Student Government is meant to be replicate the functioning Council Democracy that governs the State and Totality, many aspects of Council Democracy can also be applied at those facilities. A Shopping Arena of sufficient size might be able to host the Student Guilds and Student Enterprises of the Chambers subordinate to the local Student Council. Larger ones can even house the local

Student Council itself. The same can be said about their regional counterparts in the Shopping Citadels. If the Kontore (Financial Offices) and the State Commissariats of Wages and Prices can be built into each Shopping Arena and their administrative personnel at the Shopping Citadel, it is only logical to include the Student Government's regional and local Student Councils as extensions of the same proposal.

Given the characteristics of the Total Educational Effort, I am not expecting the spaces reserved for the Student Councils to always be filled during the opening hours of every Shopping Citadel or Shopping Arena. After all, part of the Total Educational Effort does involve the mandatory attendance of Academic and Specialty Classes where the Student Body is to receive classroom instruction. And even then, the Delegates sent from the Student Enterprises are not always going to be at the Chambers of their Student Councils because they will be working alongside the rest of the Student Body at the workspace. Thus, those spaces are only going to be used when the Student Body and the Student Government require them.

Conversely, we could argue for the same in the context of any convention halls that may be operating at the Shopping Citadel or Shopping Arena. Those convention halls are not always going to be used by anyone in need of hosting large assemblies of people. It is possible to expect the convention halls to be left unused on certain periods of the workweek. Similar should also be made for any theaters and music venues where plays and concerts are to be performed. The audience may not be there, but the performers will still need them for auditions and practice sessions.

In retrospect, it is important to realize that any perceived constant presence of empty spaces or vacant tenants inside a Shopping Citadel or Shopping Arena do not always signify the signs of a "Dead Mall." Never forget that the Dead Mall phenomenon is a byproduct of the shared paradigm that unites Production for *Profit* and Production for *Utility*. A Shopping Mall, like its Shopping Center counterpart, needs constant sources of Quantity of Kapital in order to stave off its Quantity of Schuld. A Shopping Citadel or Shopping Arena can afford to pay for its own costs and continue operating so long as they are allowed to be used by the Totality and the Student Body for purposes that cater to their National Consciousness as well as the Socialization of Young Minds.

The Cottage Industry and Shopping Citadel

Past Entries and even Sections have been devoted to the discussion of Heimarbeit (“Homework” or “Work-from-Home”) in relation to the Cottage Industry. I have argued that the Cottage Industry could serve as a viable opportunity to revitalize the Manufacturing Sector. I also stressed the importance of why the Cottage Industry needs to be able to integrate its economic activities into the official Tournament of the VCS Economy as well as the Student Tournament of the SSE. This is because the Cottage Industry represents one of those economic activities vulnerable to being lost to the “Informal Economy.” If the Cottage Industry’s Enterprises are lost to the Informal Economy, any contributions of Arbeit and Geld that they might have made to the Life-Energy Reserve will not be registered at all. Thus, to eliminate Informal Economic from the economic life of the Totality and the Student Body, it became necessary to promote ways for the Cottage Industry to integrate itself into the VCS Economy and SSE.

Fortunately, the Shopping Citadel and the Shopping Arena are both capable of fulfilling that need. They provide the Cottage Industry with opportunities to sell its wares, in addition to ensuring that the Cottage Industry in turn is able to play its own role in the Socialization of Young Minds. Under certain circumstances, the Cottage Industry may be inclined to temporarily use any empty spaces or vacant tenants to conduct their own economic activities. Larger spaces can be converted into venues where Enterprises associated with the Cottage Industry may sell handmade ornaments, knickknacks and other artisan crafts that cannot be manufacturing at a conventional manufactory. This would eliminate the need to use a massive parking lot, for instance, to host the Enterprises of the Cottage Industry.

The best times to host the Cottage Industry’s Enterprises at the Shopping Citadel or the Shopping Arena are during important festivals or holidays. Economically speaking, they will be in the position to attract more people to the Shopping Citadels and Shopping Arenas, thereby increasing their contributions of Arbeit and Geld to the Life-Energy Reserve. However, in the context of the Socialization of Young Minds and the National Consciousness, those same festivals and holidays can also be suitable opportunities to promote the cultural and social values shared between the Totality and the Student Body. In fact, the Shopping Citadels and Shopping Arenas could be redecorated to reflect the themes of those festivals and holidays. And I am certain that the Cottage Industry would be more than willing to help out.

Compared to the regular tenants, the admission process for Enterprises affiliated with the Cottage Industry is going to be rather different. I must continue to stress the implications related to the prohibition of Rents and Mortgages and how it in turn affects the VCS Economy and SSE. It is true that Work-Plans and Sponsorships will be the primary means by which the Cottage Industry engages in the Shopping Citadels and Shopping Arenas, but we need to take into consideration the presences of the empty spaces and vacant tenants. Given their size and composition, the Cottage Industry will be deploying its Enterprises as part of a Guild. They cannot be deployed as individual Enterprises insofar as there are larger and more well-established Enterprises from the VCS Economy and SSE with higher chances of easily obtaining the empty spaces and vacant tenants.

It is true that larger and well-established Enterprises are more likely to become the tenants of the Shopping Citadel and Shopping Arena. And it is also true that RMU (Retail Merchandising Units) and Enterprises relying on the Auto-Service model will be present as well. But in order for the Cottage Industry to level the playing field, its Enterprises need to be able to avoid being directly affected by the Central Bank’s Mechanization Rate (MR). Most Enterprises in the Cottage Industry

do not require Automation in the vast majority of its economic activities. Often, they require on homemade, handmade or artisan crafts that can actually be done inside the Household.

Thus, to ensure that the Cottage Industry will be able to participate in the Shopping Citadel and Shopping Arena, its Enterprises should always be working together as part of a Guild. When they negotiate with the Shopping Citadel or Shopping Arena, they will be able to ensure that all of its members will be included in the decision to let them operate on the premises. This ensures that nobody gets excluded and will be able to work alongside the other Enterprises from the official Tournament and Student Tournament. It will also allow their Guilds to reserve a large enough space for their own activities whilst preserving some distance from those other Enterprises.

By choosing to partake in the affairs of the Shopping Citadel or Shopping Arena, any Guild associated with the Cottage Industry becomes its affiliated Subsidiary. Since their Guild is treated as a Subsidiary, the members of that Guild will be able to participate in the scheduling and reservations of those empty spaces and vacant tenants. The Council State and official Tournament, the Student Government, and the Student Tournament each have their own purposes for why they would need to schedule dates for when they will be needing those unoccupied areas. That was the Implicit Intent behind why the certain spaces and tenants need to be left open: to ensure that they will be reserved for other functions.

To avoid any potential conflict that may arise from the scheduling, it would be best that the Cottage Industry be split between the official Tournament and the Student Tournament. That can be done because the Cottage Industry fits neatly with the idea of having certain Guilds oversee the affairs of Cooperatives, Small Businesses, and Workshops. Most of what the Cottage Industry does generally falls within the purview of those three types of economic organizations. Therefore, it is inevitable to expect half of the Guilds affiliated with the Cottage Industry to be operating in the Student Tournament and the other half in the official Tournament. And that is assuming there are no Foreign Enterprises operating on the premises. But because Foreign Enterprises are expected to operate in the Shopping Citadels, there is more flexibility among the Shopping Arenas.

In the Shopping Arenas, there are fewer competing groups seeking to schedule dates and reserve the empty spaces and vacant tenants. The Student Government, the Student Tournament, and the official Tournament of the VCS Economy are the only ones who might need them. Aside from them, there is the occasional social group in need of a convention hall for people with shared interests, and those people could be among the Totality and Student Body.

Meanwhile, in the Shopping Citadels, because Foreign Enterprises and Foreigners are more likely to be present, the presence for the Cottage Industry will need to be accommodated by the architects. Prior to the establishment and opening of any Shopping Citadels, architects need to make sure that, if the Cottage Industry believes that it is necessary for them to operate in the Shopping Citadels, their presence is taken into consideration. If the Shopping Citadel needs to be larger than an average Shopping Arena, then that possibility is worth entertaining as long as it is sustainable for the long-term. Too many people on the premises at once can become a potential problem, especially in major cities.

Should the Cottage Industry find itself having to work in the Shopping Citadels, because its Guilds of Enterprises view them as lucrative investments of Life-Energy, the Enterprises in turn will need to reconfigure its economic activities to support Socialization of Young Minds. In essence, the Cottage Industry needs to assist in the broader initiatives of the other Enterprises to ensure that the

Shopping Citadels will serve as landmarks devoted to the cultural and social achievements of the Totality and the Student Body. The Council State and Student Government both have special dates reserves for important holidays and festivities, and it would be best for the Enterprises of the Cottage Industry to assist them in those endeavors. Adding to the general theme of a holiday or festival, whether in terms of decorations or in the merchandise, is something that has to be upheld through customs and norms and passed on to future generations.

And depending on the Profession, it is conceivable for the Cottage Industry to foster Enterprises devoted to the production of media content by indie authors, artists, filmmakers and other creators of the arts. Not every major cultural or social achievement is going to be coming from large-scale studios, record labels, and software developers. They may instead be the results of those interested in pursuing a brief stint in Industries related to the production of mass media. The Cottage Industry could serve as that staging ground through which talent can be cultivated, recognized, and later enlisted into the more established Enterprises in Industries concerning mass media. It may not always be a direct line akin to the scouting of EGOs (Extracurricular Guild Occupations) done by most Industries in the VCS Economy, but it is still a respectable route nonetheless.

We could even say the same for other Cottage Industry-related Professions and other Enterprises as well. The Cottage Industry can and should be viewed as an opportunity in which certain Enterprises are able to ascend the Social Ranking System and join different Industries outside of the Cottage Industry. Just as how the Self is free to join Enterprises and Professions that cater to their Vocations, it is also the case for Enterprises within the Cottage Industry to join another Industry. And even though they can always be scouted out and be persuaded to accept a Sponsorship and Work-Plan from an interested Enterprise in another Industry, the choice should be left open to those interested in making the transition.

All it would take is for the personnel of the Enterprise to hold a debate on whether to join another Industry and convene a majority vote. If a sizeable majority of an Enterprise's personnel votes in favor of the decision, the Enterprise may apply to join the Industry of its choosing. An application gets sent to the State Commissariat of Wages and Prices within their regional jurisdiction, which is then evaluated and finalized by the Superintendent in charge of that region's State Commissariat. The Superintendent will review the past performance and actions of the Enterprise in question, consulting with the personnel from the chosen Industry on whether that Enterprise should join their Industry's ranks. If the Enterprise has distinguished itself from the rest of the Cottage Industry, the Superintendent is more than likely to approve the application request.

Although it is possible for the affected Enterprise's Economic Planners and Inspectors to carry over, it is also possible for the State Commissariats to assign new Economic Planners and Inspectors who have prior experience working in the chosen Industry. That would be the ideal scenario. But in the event that there are no Economic Planners and Inspectors, the incumbent ones should reserve the Legal Right to continue serving the Enterprises that had made the transition to another Industry. This too will be factored into the Superintendent's evaluation and decision to let an Enterprise from the Cottage Industry to join another Industry. As soon as their Inspector counterparts are notified, the Economic Planners must inform their superiors, the Central Planners, about their Enterprise's transition to another Industry. The Central Planners will make the necessary adjustments to their conduct of MTEP (Mission-Type Economic Planning) and inform the Central Bank, which is in charge of the Life-Energy Reserve, to act accordingly.

Foreign Enterprises and the Shopping Citadel

Foreign Enterprises are capable of becoming potential tenants at a Shopping Citadel. However, as part of the Council State's stances on Autarky within international trade, Foreign Enterprises are ineligible to become tenants at the Shopping Arenas. Instead, they will be located at the REZs (Real Economic Zones) and at the Shopping Citadels. Most Shopping Citadels are intended to be built in or near the centers of major cities. Such cities are more likely to host populations of Foreigners either visiting, living or working in the country. We can expect some Shopping Citadels to be located within the vicinity of a major city's REZs as part of the Council State's RTAs (Real Trade Agreements).

When the Council State consents to the terms of an RTA, it then receives the ability to open Specialty Shops dedicated to selling foreign goods and services as Imports. Transactional sales of goods and services at Specialty Shops are to be bought in the Currency of the State owning those Specialty Shops as SAEs (State-Administrated Enterprises). If the Specialty Shop happens to be owned by the Council State, Foreigners must convert their own Currencies into the Totality's Sociable Currency in order to purchase them. However, if there is another country operating Specialty Shops and whose Currency is pegged to the Work-Standard, the Totality must convert their Sociable Currency to the *Foreigners'* Currency. This is especially guaranteed for most Foreign Enterprises, as it is possible for them to be selling their wares in exchange for their Currencies. Later in this Entry, we will be discussing about circumstances where they could be selling those same wares in the local Currency.

Note that the presence of Foreign Enterprises adds toward the Economic Foreignization (EF) of the VCS Economy and SSE, which is to be registered by the Life-Energy Reserve. We will discuss more about the significance of Economic Foreignization in the Shopping Citadel and the broader implications it bears for the Socialization of Young Minds in a later Entry in Section Five.

How does the Totality Buy Imports?

For the Totality living in their own country, this is also where the Exchange Rates become applicable in their everyday transactions. The Exchange Rate in any RTA does impact the spending habits of the Totality. If Currency Appreciation of the Sociable Currency is superior to the other Currency, it will become easier for the Totality to spend more on Imports. However, if Currency Depreciation reigns, they are less likely to buy Imports. The Totality will be able to convert their Sociable Currency into another Currency at Office IV ("Currency Conversion") of the Kontor. By doing so, they will be able to purchase Imports.

However, there may be certain moments where the Totality cannot afford Imports or because there is a shortage of any given Currency. The Price for Imports may be too high or Office IV might not have enough of a particular Currency to facilitate further transactional sales. There are also genuine concerns about the Totality allowing their Actual Geld to end up in the coffers of Foreigners insofar as it represents Actual Geld which can never be added to the Life-Energy Reserve. It was an inevitability that I did anticipate as far back as Second Edition of *The Work-Standard*. My proposal at the time was to offer the "Foreign Exchange Certificate (FEC)" as a suitable countermeasure.

FECs are designed to facilitate any conversions of Actual Geld into "Foreign Geld" (another Currency pegged to the Work-Standard), in addition to any Currencies which are in actuality the Kapital of Socialist nations without Sociable Currencies and the Kapital of true Liberal Capitalist

Financial Regimes. In the Central Bank's FOREX Reserves, the Foreign Geld are separated from the Kapital of those other two sources in its "**KDM (Kapital of Dirty Money) Account**" and "**KBM (Kapital of Blood Money) Account**." With FECs, the Council State can ensure that Actual Geld intended for the Life-Energy Reserve will remain there as part of pursuing the Balances of Trades and Payments. This will deter the Liberal Capitalists from expropriating any Actual Geld for themselves. More importantly, it will also provide newfound Intentions for other Socialist countries to make the transition to the Work-Standard once they are ready to do so.

To demonstrate how FECs are applicable to the Central Bank's FOREX Reserves mathematically, just recall the equation that I used back in *The Work-Standard*:

$$FX = FEC_1 + FEC_2 + FEC_3 + FEC_4$$

FEC_1 = Domestic FECs pegged to the Work-Standard

FEC_2 = Foreign FECs pegged to Work-Standard

FEC_3 = Domestic FECs for Currencies from the KDM Account

FEC_4 = Foreign FECs for Currencies from the KBM Account

In the subordinate equation for NSFIs in the broader TPP (Total Productive Potential) equation, we can demonstrate how that looks in mathematical terms. It reads as the following:

$$\text{Office IV} = [(FEC_1 + FEC_2 - SF_x) + (KDM - FEC_3) + (KBM - FEC_4)]$$

SF_x = Service Fees

In FEC_1 , the Totality convert their Actual Geld, a Sociable Currency, into FECs designed to allow them to purchase Imports. Prices for Imports are higher when purchased with foreign Currencies due to the Exchange Rates and "**People's Surcharges**" at Specialty Shops. A *People's Surcharge* is designed to allow any purchases of Imports at Specialty Shops will go toward the development of local communities and their denizens, the funding under the authority of local governments.

In FEC_2 , the Totality are converting Actual Geld into FECs denominated in another Currency. Usually, this applies when the Totality travels abroad and needs to buy goods and services denominated in another Currency pegged to the Work-Standard. In addition to Exchange Rates and the *People's Surcharge*, there is a Service Fee charged by the other country's Kontor.

FEC_3 denotes conversions of Actual Geld into the Currencies of Socialist nations that have not been pegged to the Work-Standard, while FEC_4 is for Liberal Capitalist Financial Regimes. Although there are no Service Fees or People's Surcharges, it is important to realize that those FECs are meant to be employed by the Council State to acquire those Currencies for the FOREX Reserves. The number of FECs for those two are not meant to be greater than what they add to the FOREX Reserves. Thus, the Exchange Rate between Kapital and those FECs needs to be slanted in favor of the FECs themselves instead of the Kapital that they are meant to substitute in RTAs.

Let us entertain a hypothetical scenario where the FOREX Reserves for specific Currencies are running low. What happens if neither the Totality nor the State has enough Currencies to spend on any Imports that they might need? What might be the consequences? And how do those consequences register in the Life-Energy Reserve? What might be the countermeasures, just going by information that was covered previously in *The Work-Standard* (2nd Ed.)?

We must always bear in mind that the Value of an FEC is backed by the Value of whatever Currency it is meant to substitute. Without enough of a particular Currency, the FEC depreciates its Value to reflect that, which is reflected in the Price of converting from Actual Geld. Should the Central Bank run low or run, the Council State might have to either convert some Actual Geld into other Currencies or risk borrowing some from other nations and accruing Sovereign Schuld in the process. Neither is an ideal scenario, but it can happen if the Balances of Trades and Payments were to skew against the Council State in its RTA with other nations. That is why it is absolutely vital that FECs be used by the Totality in purchasing any Imports from Foreigners.

Granted, this is not to suggest that the Totality and the Student Body are incapable of receiving the Currencies of Foreigners. There really is no prohibition on who can receive other Currencies and how much they can have at any given period in *Zeit* (Time). The real limitations come play when somebody tries to convert their Actual Geld into another Currency directly instead of choosing to rely on FECs, where the Exchange Rate is far more preferable. We can think of a number of ways in which the Totality and Student Body are both capable of generating other Currencies for themselves as well as for the Life-Energy Reserve. And that can be arranged by the various means that are provided as part of the Work-Standard's specifications.

The most obvious is for personnel to work abroad as part of the RTA. Anyone who works in another country is going to be paid in its issuing Currency. If the RTA includes arrangements for people to conduct Work-Plans, Scholarships, Apprenticeships and Sponsorships abroad, that can be another way. If there are any Enterprises from the official Tournament or the Student Tournament operating in other countries under the RTA, they can receive other Currencies as part of their transactional sales. Thanks to some recent developments in Financial Technology (Fintech), it is possible for somebody to buy goods and services priced in one Currency with a payment card relying on another Currency. Arrangements can be made to allow an Enterprise to receive those payments in their original denominated Currency or in the Sociable Currency.

Moreover, if an Enterprise is large enough to be an Industrial Concern or a Consortium, it is possible for them to establish Subsidiaries in other countries where they are able to easily generate foreign Currencies as part of the LER Process. Since larger, well-established Enterprises are more likely to be owned and operated by the Council State, having a few SAEs, SOEs and even NSEs maintain Subsidiaries in another country can be a great way to generate foreign Currencies through the LER Process. A Subsidiary is capable of achieving this by selling its goods and services denominated in the local Currency and catering to the local population. Back in *The Work-Standard* (2nd Ed.), I cited the example of McDonald's Corporation as a suitable case study on how an Enterprise might generate foreign Currencies instead of its own domestic Sociable Currency.

On Specialty Department Stores and DUSCs

In the same "CMEA's Fixed Exchange Rates and its Hard Currency Shops" Entry from *The Work-Standard* (2nd Ed.), I talked about the need to revolutionize the concept of the Specialty Shop and the Shopping Mall. Even back then, I was already discussing about the potential for the Shopping Citadel establishing its role as an important addition to the terms of an RTA. One of the proposals that I discussed therein were a number of ideas that were kind of allusions to the "Department Store" and "Shopping Arena" that I have discussed in earlier Entries of *The Third Place* (1st Ed.).

For those who are not aware, I was brainstorming some ideas about those two entities, even if they were given a particular term and never mentioned again elsewhere. What I am referring to are the

“Specialty Department Store” and the “Deep Underground Shopping Center (DUSC).” I never expected to have to use those terms again here but rereading that relevant Entry in the writing of this particular one for *The Third Place* actually compelled me to discuss about them here.

The manner in which I named those two terms do raise some eyebrows. After all, what makes a “Specialty Department Store” distinct from a regular Specialty Shop? What makes a DUSC different from a conventional Shopping Arena? Is the DUSC in particular similar to the Shopping Center that I had already associated with the first and second Modes of Production?

In addition to the Specialty Shop, the Council State may be inclined to operate a larger variant known as the Specialty Department Store. Designed according to the specifications of a conventional Department Store, the Specialty Department Store is meant to house a greater selection of Imports that the Council State obtained through its RTAs. Just like the Specialty Shop, everything is to be sold in other Currencies or FECs, requiring potential customers to purchase Currencies or FECs in order to buy the foreign goods and services. The items for sale here are meant to be luxury goods that cannot be found elsewhere in the VCS Economy or the SSE.

Those same items, because they are luxury goods, are meant to be sold at higher Prices, and they are so exclusive that they cannot otherwise be found at any Foreign Enterprises. Due to those Prices, it becomes necessary for customers to rely on FECs as their primary means of purchase, which would require them to convert any foreign Currencies they have into FECs. Buying luxury goods at a Special Department Store is meant to be cheaper when done with FECs as opposed to using foreign Currencies. Since the Council State remains as the final authority in negotiations of RTAs, it is able to ensure that Foreign Enterprises do not sell the same goods and services offered at the Specialty Department Stores. That in turn will also allow it to provide another source of foreign Currencies for the Central Bank’s FOREX Reserves.

Ideally, the location of a *Specialty Department Store* should be at a Shopping Arena, where local communities are less likely to encounter visiting Foreigners and Foreign Enterprises. Their higher *People’s Surcharges* will also help those communities as well. This leaves the Specialty Shops to serve as tenants at Shopping Citadels, allowing them to concentrate their efforts on selling any Imports to locals and tourists alike for other Currencies or the corresponding FECs.

As for the DUSC, I must confess that it was not a suitable name to properly convey its broader applications in international trade. In its original context, a DUSC was meant to be a type of Shopping Arena established within the vicinity of major transportation hubs like important railway stations, airports, seaports, and highways. Gas stations, hotels, restaurants, convenience stores, and other key amenities would be provided at those areas. Depending on how important the transportation hub happens to be, it is possible that it might become as vibrant as a Shopping Citadel. The goods and services provided there are meant for travelers who need somewhere to rest, eat, or buy souvenirs on their return trip.

And looking back at the term itself in hindsight, I am convinced that DUSC simply does not convey the true nature of its intended applications. On its own, the term implies that it exists in the subway stations of major cities, perhaps even connecting them to the Shopping Citadels themselves. While it is possible for that to be the case, I feel that it would be best that a different take its place. If I had to propose a different term, it would have to be the “SATH (Shopping Arena Transit Hub).” The original term, as it was used in *The Work-Standard* (2nd Ed.) will remain as it is.

Youth Palaces

An “**Embassy**” refers to the building that houses a nation’s diplomatic mission in another country. Usually, they are located in the capital city of the host nation, although there can be exceptions in which the *Embassy* is situated elsewhere in one of the host nation’s major cities. The decision to establish an *Embassy* in another country is seen as the sign of a nation to foster peace and its recognition of the other country’s National Sovereignty. On behalf of their homeland, the diplomats assigned to the *Embassy* are responsible for building and maintaining good relations with the host nation. The highest-ranking diplomatic official at an *Embassy* is the “**Ambassador**,” who acts as a spokesperson for their homeland.

However, it should be noted that the term “**Consulate**,” which is sometimes used interchangeably with the term *Embassy*, does not share the same meaning in International Relations. A *Consulate* will not always be established anywhere in the capital city of the host nation. Instead, it is guaranteed to be found in a major city that either has a strong Tourist Industry or has a population of “**Expatriates**” (sometimes shortened as “Expats”), who are the *Nationals* of their homeland. *Expatriates* are *Nationals* who chose to emigrate from their homeland and reside in the host nation as the *Foreigners* of their shared People’s Community. They differ from the Totality of the host nation by having a distinguishable *National Consciousness*, setting themselves apart through culture, tradition, faith, language, social customs and norms, and heritage.

Expatriates, because they have no intentions of integrating, let alone assimilating into the Totality of the host nation, can be differentiated from “Immigrants.” Their presence in the host nation may be related to the terms of a Real Trade Agreement (RTA), where Enterprises might expand their operations in the host nation by sending personnel abroad. In the LER Process, this is a key aspect of the Balances of Trades and Payments which govern RTAs. It is possible that *Expatriates* are there to educate and train the Totality of the host nation, their effectiveness derived from the ability to speak the Totality’s language. Depending on their own educational and professional background, an *Expat* may be expected to teach the Totality in the VCS Economy or the Student Body in the SSE. Additionally, any military personnel stationed in the host nation, including their spouses and families, are also considered *Expats* by dint of their Profession.

Even so, there are certain *Expats* whose Intents for living in other countries have nothing to do with their Vocation or their related Profession. Some might be living abroad as part of the Informal Economy in order to avoid paying taxes to their homeland. Others may have criminal ties to transnational organized crime or fugitives fleeing from the authorities in their homeland. An “**Extradition Agreement**” may be negotiated with the host nation by the Embassy’s diplomats to ensure that such individuals are brought to justice.

Alternatively, there may be artists and filmmakers who may be traveling on vacation or gathering first-hand accounts as part of researching their next major work of art. Barring any Service Sector venues that they may visit during their stay, artists and filmmakers do not begin contributing Arbeit and Geld to the Life-Energy Reserve until they are ready to return to their Profession or have gathered enough information to commission their next work of art. The Implicit Intent is two-fold.

First, genuine signs of artist’s block or writer’s block counts as signs of a Presence-at-Hand in Production for *Dasein*. Unlike Production for *Profit* or Production for *Utility*, which are both incapable of translating such human experiences into economic terms, an artist’s block or writer’s

block is understood in MTEP (Mission-Type Economic Planning) as indicating that someone in any Profession related to the arts is struggling and debating over what to do next. It is different from their experience of Readiness-to-Hand where they are actually trying to create their next work of art whilst meeting the deadlines set by themselves or their publishers.

And second, as I had stated back in *The Work-Standard* (2nd Ed.) in the context of the Force Multipliers (FMs), Arbeit and Geld will never be registered by the Life-Energy Reserve outside of the workweeks governing any given Profession. The workweek serves as the only period of Zeit where it is possible for anyone to be contributing any Arbeit and Geld to the Life-Energy Reserve. The length of the workweek may be shortened or extended by the Council State as a Force Multiplier designed to either increase Inaction (to decrease Attrition) or increase Attrition (to decrease Inaction) and thereby indirectly affect the rate at which Currency Depreciation/Appreciation occurs for the Sociable Currency.

For the SSE (and by extension the OECD-Type Student Economy), international students studying in the host nation within the secondary or tertiary educational levels may not necessarily be considered as Expats. Not every international student may be a true *Foreigner*. It is possible that the international student might share a common culture and language with the Totality, such as in the case of German international students studying abroad in Austria, Switzerland or Luxembourg, all of which are considered part of the German-speaking world. In the Federalist American Union, we may be inclined to argue that its People's Communities might send their youths abroad to their homelands to maintain their inherent sense of Authentic Dasein. But in either case, there will always be a Foreigner from another Student Economy who is interested in learning more about the National Consciousness of their host Student Economy.

When the Council State establishes Embassies and Consulates in other nations, it is also allowing the Student Government opportunities for its Student Ambassador to build "Youth Palaces" that are subordinate to the Consulates and their superior Embassy. The concept of a *Youth Palace* is vastly different from the recreational and extracurricular "Pioneer Palaces" of the Soviet educational system at the primary educational level. The intended function of the Youth Palace is to work alongside the Consulates in delegating on behalf of Student Expats studying or working abroad in the host nation as part of the Total Educational Effort. The SSE, unlike the OECD-Type Student Economy, maintains its own "Student Enterprises" capable of contributing Arbeit and Geld to the Life-Energy Reserve under the terms of a Real Trade Agreement. With the Council State's prior authorization, an SSE's Student Tournament can be extended to include the Student Economies of other nations.

The location of a Youth Palace is always going to be situated in areas where a sizeable population of the Student Body can be found within the host nation. More specifically, the location will be in a major city where a Shopping Citadel has been built. The Student Ambassador may be one Student, but they have Youth Leaders and State Functionaries working under them at these Youth Palaces. Youth Leaders and State Functionaries assigned to the *Youth Palace* will have their offices and workspaces situated somewhere inside the residential area of the Shopping Citadel. This residential area, which is meant to house important dignitaries from the Student Government, will always be situated near the Shopping Citadel's international hotels for tourists. The Youth Palace's location is also meant to be situated near the regional branches of Kontore and State Commissariats

of Wages and Prices, giving the Student Government easy access to facilities capable of affecting the Student Tournament and its Student Enterprises.

In addition to the State Functionaries and Youth Leaders, the Youth Palace will also include any prospective Economic Planners and Inspectors assigned to the overseas operations of the Student Tournament and its Student Enterprises. Their presence in the host nation is accompanied by their VCS Economy counterparts, who carry out similar tasks for the Enterprises of the official Tournament. Generally, any Enterprise from the official Tournament of the VCS Economy with overseas branches under an RTA can be found operating at the Shopping Citadel or at the REZs (Real Economic Zones). The ones assigned to the Shopping Citadel are more likely to be interacting with the personnel at the Youth Palace than those working in the REZs.

The conventional rules regarding the interactions between the official Tournament and the Student Tournament in the Socialist Nation still apply in other nations. The Student Tournament is there for the Total Educational Effort of the SSE, which means that the official Tournament is restricted from using the Student Tournament to exploit the Foreigners of the host nation. NSFIs such as Scholarships, Apprenticeships, and Sponsorships may be issued to foster greater economic collaboration between both Tournaments. Fiefs can be used to execute Life-Energy Charging (LEC) among personnel working abroad within their respective Enterprises. Work-Plans are great for achieving long-term goals and can be cashed in for Actual Geld once their Maturity Date has passed.

Another intended purpose of the Youth Palace is to serve as an additional deterrent against the possibility of war between the homeland and the host nation. Since Youth Palaces are technically under the Command Responsibility of their Embassy and Consulates, their removal from the host nation is preceded by the removal of all personnel from the Embassy and Consulates. In fact, it can be argued that one of the early warning signs of war with the host is the Youth Palace's Youth Leaders and State Functionaries evacuating all members of the Student Body and the closures of all Student Enterprises still operating in the host nation. It is because of this role that we might be inclined to envisage the perspectives of the Student Government to be more different from that of the Council State. After all, in war, young people are always the first ones to be drafted into service through Military Conscription and the first ones to die on the battlefield. Thus, the Student Body and their Student Government have a vested interest in ensuring that their concerns are heard and that the Council State will factor them into their diplomatic negotiations with the host nation.

Furthermore, all personnel at the Youth Palace exercise "*Diplomatic Immunity*" as a Legal Duty related to their relevant Professions within the Total Educational Effort. This needs to be understood as a proper extension of the same *Diplomatic Immunity* enjoyed by the personnel at the Embassy and subordinate Consulates. *Diplomatic Immunity* exempts the personnel of a diplomatic mission from the legal jurisprudence of the host nation under International Law as part of fulfilling their Legal Duties. It is a Legal Right whose Legal Duties are applicable to the Legal Code of the Socialist Nation, whose Council State wields full authority over the conduct of the diplomatic mission. Any criminal violations will be prosecuted under the Legal Code of the Socialist Nation instead of the legal jurisprudence of the host nation.

On Heroic Realism

“Heroic Realism” refers to a type of artwork that rose to prominence in the early 20th century. Its aesthetics can be easily distinguished from other contemporary artworks, especially those from the period, through the ability to convey lifelike paintings to an intended audience. The imagery is designed to leave lasting impressions in the mind on how Life in the State of Total Mobilization is supposed to be lived. Thus, it differs from the broader artforms of Realism insofar as it seeks to provide instructive information to that audience in the form of memorable slogans. True Realism as an artform by contrast seeks to portray its subject matter to the audience as it truly is.

Although many of the great powers of the early 20th century had employed aspects of the art style in their advertisements and even propaganda, Heroic Realism was far more prevalent among Socialist countries like the Soviet Union, the People’s Republic of China, and the German Reich. In Socialist countries, Heroic Realism was not necessarily promoted as propaganda, at least not in its primary aims. In actuality, Heroic Realism sought to create the foundations of a different artform that could be presented as the viable alternative to Liberal Capitalist conceptions of the arts. The “Realism” is to be drawn from Real World experiences of Reality in the workspace, imbued with imagery that highlights the realistic aspects and enhanced by other aspects which accentuate its potentiality to achieve something far greater. It is that potentiality which gives rise to the “Heroic” quality, hence the term “Heroic Realism.”

Art, according to Heroic Realism, should strive to uplift and inspire the audience about its Authentic Dasein and what they are capable of accomplishing within the State of Total Mobilization. It can be used to help lay the foundations of a National Consciousness befitting of a National Identity and National Essence worthy of binding the Self to their Totality and State. Art also needs to convince the audience about the importance of living a life devoted to key traits found in heroism such as selflessness and devotion to duty in the workspace. If the audience is relying on the Work-Standard, art can serve as a visual aid in conveying important instructions about the basic specifications of the Work-Standard, enticing those interested to read what has been written about it. If the audience happens to be under Neoliberalism, art should seek to inform and remind them that another way of life will always be within the realm of possibility.

If one needed a good analogy to comprehend the real intentions behind Heroic Realism and why its usage goes beyond the pettiness of propaganda purposes, think about the stained glass windows that adorn the old Catholic parishes and cathedrals of Europe. A stained glass window is designed to be bright and colorful enough to convey imagery in the audience’s mind about the Catholic faith, especially for those who are either illiterate or else cannot be bothered to spend *Zeit* (Time) reading. One can even portray the fourteen Stations of the Cross through stained glass windows. The aesthetics behind Heroic Realism is reminiscent of those old stained glass windows insofar as its artworks are always meant to be instructive and not necessarily having to be persuasive (which is the real aim of propaganda as a rhetorical application of mass communications). The stained glass windows that one might find at an old Catholic parish or cathedral are not there to literally persuade someone on why they should be converting to Roman Catholicism. Instead, they are meant to serve as visual aids for those who already consider themselves to be Roman Catholic.

For Pure Socialism, the applications of Heroic Realism are dependent on whether the Pure Socialism in question considers itself as “Scientific” or “Artistic.” In Scientific Socialism, the

general theme is to portray Heroic Realist content in a manner that best articulates aspects of Marxism-Leninism in the Soviet rendition or Marxism-Leninism-Maoism in the Chinese rendition. Ideas related to Marxist Theory can be conveyed through Heroic Realism in ways that cannot otherwise be achieved vis-à-vis literature or cinematography. The intended purpose is to give the audience a clearer picture on what Marxist Theory is, how it applies to their everyday lives, and how they can be inspired to realize aspects of it within the State of Total Mobilization. However, not every application of Heroic Realism needs to be related to Marxist Theory. Some artworks relying on aesthetics of Heroic Realism have been used for celebrating the achievements of the national economy, instructional safety posters, advertisements, and pinups.

For Artistic Socialisms, the conventional rules of Heroic Realism are similar to those upheld by the Scientific Socialisms. The key difference is that, instead of promoting Marxist Theory, Artistic Socialisms employ Heroic Realism to convey its own themes and interpretations of Pure Socialism. Pan-Germanic Socialist applications of Heroic Realism seek to convey the lifestyles and behaviors associated with the broader German-speaking world in a manner that seeks to unite the German-speaking world around a single National Consciousness. We can argue that an Artistic Socialism relying on a religious Weltanschauung (Worldview) will employ Heroic Realism to express their faith. Sometimes, Artistic Socialisms may be inclined to draw from tradition and history to demonstrate how and why its practitioners share the same historical legacy as the founders of their nation and why they are determined to continue that legacy in the State of Total Mobilization. For Hamiltonian Federalist Socialism, the new Federalist Party will try to portray itself as the long-awaited continuation of the old Federalist Party, conserving what is capable of adapting to change and revolutionizing what can no longer be preserved.

In a world order where Neoliberalism is predominant, the commissioning of artworks with aspects of Heroic Realism will always be a delightful occurrence. The Council State can and should allocate a portion of its State Budget toward the funding of artists whose Profession is to create these artworks for the Totality and Student Body. Some may find it to be a Vocation in itself, while others might view the endeavor as a stepping stone in the realization of their Vocations. In the case of the latter, their true callings may instead be geared toward the aesthetics of other art styles. In any case, under the Work-Standard, artists contribute Arbeit and Geld to the Life-Energy Reserve by successfully creating a single work of art and receiving the approval of the Council State for widespread dissemination. Any Geld that the Council State may issue to the artist as a Stipend, to be added on top of their weekly Paygrade, does not count as a transactional sale. Selling artworks to an art gallery or to an Antique Store will.

Once the Council State has decided on which artworks best personify the aesthetics of Heroic Realism for the National Consciousness, the next logical step is to determine where to display them. While the Council State could consider disseminating them in the Real World and in the digital realm as small leaflets, there are more suitable opportunities for displaying them. The obvious example would have to be the Shopping Citadel and the Shopping Arena. In the Shopping Arena, Heroic Realism seeks to convey the general idea behind what is to be expected of everyone in Production for *Dasein* and under the Work-Standard. But at the Shopping Citadel, where one is bound to encounter *Foreigners*, they can serve as great conversational pieces about the National Consciousness of the Totality. And, assuming the artworks themselves leave lasting impressions in the minds of *Foreigners*, they can serve as a convenient avenue for the Socialization of Young Minds by inspiring and uplifting those same *Foreigners* into improving their own nations.

Even so, one must entertain important questions about the current state of affairs surrounding the arts in the Western world since the late 20th century. Most Western countries have abandoned Heroic Realism in favor of newer artforms made available by Technology. Other forms of mass communications have achieved significant technological advancements that they have become the preferred methods of advertisers and propagandists within the West. Photography and cinematography now have higher resolutions to capture more lifelike images and films. But even those have their limits due to the rise of Social Media making it necessary to create shorter, easily accessible films and images. One could that Social Media as a concept could set the stage for the comeback of Heroic Realism, and there are arguments to suggest otherwise. On the one hand, Social Media has made it easier for information to reach larger numbers of people in the digital realm. But on the other hand, Social Media is not ideal for fostering talent and creativity.

This is of course an issue related to mass media in general. Most conventional forms of mass media described up until Section Five are still designed to reach a massive audience across vast distances. Unlike the artworks that can be displayed at an art museum or at a Shopping Citadel, artworks intended for mass media dissemination need to be straightforward, yet concise enough to attract its targeted audience. While many depictions of Heroic Realism have already achieved this a century, we have yet to witness ones intended for widespread dissemination in the digital realm. The ones that one might find in the digital realm are still artworks from the previous century. It remains to be seen if anyone is willing to resurrect Heroic Realism in the 21st century.

On Economic Foreignization

The term “*Economic Foreignization (EF)*” was introduced in *The Work-Standard* (2nd Ed.) to describe a phenomenon that often occurs as part of Real Trade Agreements (RTAs). When the Council State agrees to the terms of an RTA that it has negotiated for itself, it is opening the door to *Foreigners* and their Enterprises to participate in the economic life of the Totality and Student Body. Those *Foreigners* will make their presences known in the official Tournament of the VCS Economy, the Student Tournament of the SSE, or both. They may operate in the Real World or they can be allowed to operate in the National Intranet by establishing a connection through the International Internet. They even be in the country as instructors and educators, diplomats and tourists, military and intelligence personnel, artists and filmmakers, and international students. Thus, some might be in the country as part of their Vocations or Professions, while others have chosen to visit on their own volition.

In its original context, *Economic Foreignization* meant the extent to which the Foreigners and Foreign Enterprises exert influence over all economic activities. There are many vectors in which *Economic Foreignization* is capable of occurring, but they all revolve around a recurring pattern of contextual behaviors and actions. The most basic metric by which to gauge Economic Foreignization in Production for *Dasein* is the Balances of Trade and Payments. Another can be discerned from *Economic Foreignization's* effects on the Life-Energy Reserve, particularly how RTAs affect the TPP (Total Productive Potential) and RPF (Requisitionary Productive Forces) values. Other metrics include the Exchange Rate, Attrition/Inaction Rate, and Sovereign Schuld.

Known E&S Vectors

In any given RTA, every Export or Import represents the influxes and outfluxes of Arbeit and Geld. Greater dependency on Exports involves achieving a lower Quality of Arbeit and a higher Quality of Geld conducive to Currency Depreciation. This is done in order to ensure that Exports will be cheaper and Imports more expensive within international trade. Conversely, greater dependency on Imports relies on a higher Quality of Arbeit and a lower Quality of Geld. Since Exports will become more expensive because of Currency Appreciation, Imports will likewise be made cheaper. If we were to articulate this in terms of an RTA, it would resemble as the following:

75% Arbeit and 25% Geld → Emphasis on Exports (Currency Depreciation)

25% Arbeit and 75% Geld → Emphasis on Imports (Currency Appreciation)

However, dependency on Exports and Imports are not the only source of *Economic Foreignization* under the Work-Standard. Other examples of *Economic Foreignization* include, but not limited to:

1. The number, size, and composition of Foreign Enterprises operating in the country. Increased numbers of Foreign Enterprises of larger sizes and diverse economic activities will increase *Economic Foreignization*. If Foreign Enterprises are providing goods and services that the Totality could otherwise be producing themselves, that will discourage Enterprises owned and operated by *Nationals* from being capable of sustaining themselves.
2. The cultural and social contributions of Foreigners living in the country as Expats. For those whose Vocations are in the arts, the Foreigners may be in the position to commission their artworks that may or may not reflect the National Consciousness of the Totality and State. In fact, it is possible to envisage their artworks embodying their own homeland's National Consciousness. It counts toward Economic Foreignization if the Council State

ends up becoming mesmerized enough to commission their artworks, especially if the Council State decides to disseminate them en masse.

3. The number of *Foreigners* controlling Enterprises owned and operated by the Totality or Student Body. Often, foreign control of Enterprises can arise from allowing them to work at those Enterprises at a professional level. This could be the result of requiring *Foreigners* to train and educate personnel in the workspace. Assuming we are referring to two Socialist nations with Sociable Currencies pegged to the Work-Standard, no Arbeit and Geld will be contributed to the host nation's Life-Energy Reserve. Instead, they will be registered in their homeland's Life-Energy Reserve unless the host nation negotiates with their homeland to ensure that they receive some of their Arbeit as part of the arranged RTA.
4. The number of *Foreigners* working and studying in the SSE. This may seem like a contradiction of preceding Entries in Sections Four and Five, but *Economic Foreignization* can still occur from Foreigners interacting with the SSE as international students. They too do not contribute Arbeit and Geld to the host nation's Life-Energy Reserve, instead transferring that Arbeit and Geld to their homeland's Life-Energy Reserve.
5. Foreign ownership and usage of NSFIs. NSFIs like Fiefs, Work-Plans, Work-Tenures, Scholarships, Sponsorships, and Sponsorships can all be used as financial vehicles for *Economic Foreignization*. Foreigners who manage to get their hands on those NSFIs will be able to cash them in for Actual Geld with the Kontore. If the host nation finds it necessary, its Council State could consider levying a special "Tariff" that limits how much Actual Geld a *Foreigner* can be expected to acquire from their ownership of NSFIs.
6. Sovereign Schuld owed to Foreigners and Foreign Banks. If the State, Totality or Self decides to somehow live beyond its own means of production, they run the risk of creating Sovereign Schuld. Moreover, there is also the likewise risk that the State, Totality, or Self may end up having to borrow Geld from Foreigners or Foreign Banks out of necessity just to maintain a high standard of living. Should that be the case, expect an increase in the overall rate of *Economic Foreignization*.
7. The level of access to the International Internet and any Foreign Intranets. Going back to the discussions about the Noösphere from Section Four, the International Internet is akin to a central repository of human consciousness on a worldwide scale. Information about practically anything affecting the world at large can be found there. It can also serve as a source of *Economic Foreignization*, especially if access also includes Foreign Intranets. Vulnerabilities to disinformation, propaganda and misinformation can affect the National Consciousness of the Totality, while cybercrime and cyberwarfare are capable of undermining the feasibility of the Mechanization Rate (MR).

Those are some of the more common "EF Vectors" of *Economic Foreignization*. As one can surmise from each of them, they all involve Foreigners having the ability to create Arbeit and Geld for their own homelands by participating in the economic life of a host nation. If properly negotiated in the RTA, this can be a fruitful opportunity to promote cultural understanding and initiate a Socialization of Young Minds for the Student Body to develop lasting impressions of other nations. Under normal peacetime conditions, it is inevitable for the Socialist Nation to have a small, but governable amount of *Economic Foreignization*. After all, there may be goods and services that cannot be made in the country and require *Foreigners* manufacturing or providing them. Sometimes, those same goods and services may be related to their National Consciousness as the tangible expressions of their cultures and traditions. The practice of any true Autarky requires the Council State to ensure that the Totality is capable of fostering healthy relations with

Foreigners and knowing when it is necessary to create goods and services that do not require the training and expertise of *Foreigners*.

But as with a lot of things in Life, Economic Foreignization also happens to be one of those phenomena that needs to be done in moderation. The Totality cannot afford to become too dependent on *Foreigners* for their entire economic livelihood or their standard of living. The same is to be expected in the Totality's interactions with *Foreigners*. The Specialty Shops are only there to provide foreign goods and services, not to assist in maintaining foreign currency reserves. "Immigration" cannot be reduced to a purely economic endeavor about trying to get rich from the Totality's prosperity. Rather than create a permanent underclass of people, the Totality should be compelling the Council State to help *Foreigners* return homelands and build them up to the standard of living. "Overtourism" was a genuine problem prior to the Coronavirus Pandemic, allowing the Pandemic to become a worldwide phenomenon.

Those ideas were already discussed in various Entries related to international trade in *The Work-Standard* (2nd Ed.). The conclusions which I had made in those Entries are still valid here as well. What I did not discuss in those relevant Entries is whether or not Technology itself could serve as an "EF Vector" in its own right. If one can envisage an art style that resonates with aspects of Pure Socialism, can something similar be said about Technology? Are there any technologies whose design philosophies are derived from aspects of Liberal Capitalist ideology? If so, could similar counterproposal be made for any form of Pure Socialism?

Technology as an EF Vector

In other Entries from *The Work-Standard*, I posited the possibility that certain economic activities and social behaviors may have been influenced by Technology imbued with a Neoliberal design philosophy. One obvious example involved discussions about the technical specifications of Cryptocurrencies and the Blockchain technology which made them possible. Their deployment in the Socialist Nation constitutes as an unwanted source of Economic Foreignization that the counterproposal was to develop the LERE Process with its Blockcycle and LERE Refineries. Another involved the counterproposal of NSFIs and Kontore, which came in response to the apparent lack of suitable alternatives to the LCFIs and Financial Markets. The National Intranet and International Internet serve as a counterproposal to the World Wide Web (WWW), just the Total Educational Effort of the SSE is also a counterproposal to the Custodial-Care Function of the OECD-Type Student Economy. And instead of Shopping Malls and Shopping Centers, the counterproposal was to implement Shopping Citadels and Shopping Arenas more suited for the specifications of the Work-Standard.

Those are all of the more obvious examples where, in response to the implications of a Technology derived from a Liberal Capitalist design philosophy, the decision was to implement a suitable alternative that would mesh well with the Work-Standard. But let us suppose for a moment that the Technology in question does not reflect any design philosophy aligned with Neoliberalism. It can be argued that a Technology's design philosophy may be derived from a particular version of Pure Socialism in either its Scientific or Artistic variants and subvariants. Sometimes, the Technology might be derived from the National Consciousness of a certain Totality.

Does the adoption of Technologies derived from the design philosophies of Scientific and Artistic Socialisms count toward Economic Foreignization? Yes, because those technologies do not reflect the National Consciousness of the Totality insofar as their design philosophies may reflect another interpretation of Pure Socialism or adhere to another National Consciousness. This phenomenon can be discerned from the distinct social norms and values shared by the Totalities of different nations. What may be seen as acceptable behaviors for one Totality may be not necessarily be the case for another Totality. Similarly, certain trends that apply to a Totality might be something entirely different for that other Totality.

We can certainly point to some examples where Technology has acted as an EF Vector as part of Economic Foreignization. For instance, consider the direction in which automobiles travel on major roadways. In the countries influenced by the British, it is customary for vehicles to drive on the left side of the road, while most countries usually drive on the right side. Similarly, those same vehicles driving on the left side have their steering wheels on the right side of its front. In other words, their steering wheels are installed where most vehicles have their front passenger seat. A country's initial adoption of left-hand traffic and subsequent transition to right-hand traffic is to be seen as a sign of Economic Foreignization influencing the decision to standardize traffic laws to ensure that all vehicles travel across international borders on the same side of the road.

Another example is Daylight Savings Time (DST) and the advancing the clock by one hour at certain times of the year. The historical argument in favor of DST was that by having an extra hour of perceived daylight, people will try to limit their energy consumption. As a form of Economic Foreignization from the English-speaking world, it was later adopted by the German-speaking world during the First World War for that specific purpose. The veracity of such statements has been disputed since the First World War and there are even some studies suggesting that the changeovers from non-DST to DST or DST to non-DST has inherent socioeconomic costs related to sleep deprivation. In the Natural Sector, the Agriculture Industry does not appreciate DST because the milking of cattle does not conform to DST. And in countries close to the Equator, there really is no need to implement DST due to their geographical positions relative to the sun. Outside of the Western world, most countries do not rely on DST in their economic activities.

Although there are countless different ways in which Technology can serve as an EF Vector, the general idea is that Technology can impose *Economic Foreignization* by convincing the Totality and State into adjusting their behaviors and activities in response. The result is a concerted effort to conform to the occurrence of a new set of norms and values introduced by the widespread adoption of a Technology. This effort can be officially promulgated by the State as part of its domestic policies, while the Totality will try to normalize the behavior so that the Self will follow suit. However, as with any Technology, there will always be those who oppose the adoption of that Technology and if they are influential enough, they might be in the position to counteract the effects of *Economic Foreignization*. The countermeasure could be the repealing of laws which stem from the *Economic Foreignization* introduced by the Technology, but it can also be the deliberate effort at trying to propose a viable alternative that is more suitable for the National Consciousness and Authentic Dasein of the Totality and State.

Conclusion: Realizing the Work-Standard

The goals of implementing the Work-Standard have been outlined in sufficient detail. Everything related to its conceptual framework is completed in order to describe how Arbeit and Geld are capable of changing the conduct of economics and finance. Much has been accomplished to discuss the basics and more comprehensive details. While nothing is truly perfect, a later generation could pick up on my research and develop their own ideas based on the discoveries I had made. They can take the Work-Standard and turn it into something worth striving for. In early Entries of *The Third Place* (1st Ed.), I began searching for ways to streamline and simplify the general ideas of the Work-Standard without sacrificing necessary information. If one were to reread the text from the beginning, the treatise was articulated to address a number of seemingly different topics that converged into a single coherent narrative about a recurring group of subjects.

Complete Summary

Technology and the Student Economy are both interrelated insofar as young people in general tend to interact with Technology as part of their personal, educational and professional lives. Technology can assist the Totality and the Student Body in fulfilling the aims of the Socialization of Young Minds by promoting their social values and behavioral norms on the world stage. It can even be used to protect themselves against excessive Economic Foreignization that normally arises from Real Trade Agreements (RTAs) within international trade. How the Student Body and Totality employ Technology in their everyday lives can influence their decision-making and behavior. For Technology represents *Artforms* which are drawn from the design philosophies of those who designed the Technology itself. The design philosophy in particular is how its designer receives the ability to revolutionize how others perceive Reality. The endeavor is not always guaranteed to be successful or occurs overnight, but it can be gradual one whose results will only begin to materialize long after the passing of its designers.

How Technology and the Student Economy play their roles in the State of Total Mobilization are dependent on the Mode of Production that the Totality and State are relying on. It was from there that I gradually learned that Production for *Profit* and Production for *Utility* have far more in common with each other from the standpoint of the Student Economy. The first and second Modes of Production may have distinguishable characteristics, but neither were able to innovate in the realm of Student Economy and how it interacts with Technology. The concept of a Student Economy in both Modes of Production is to serve as an entity separated from the official national economy. The Custodial-Care Function does not support the State of Total Mobilization inasmuch as it has demonstrated itself to be a detriment to the overall experience.

Thus, it became necessary to devise a suitable alternative designed to accompany the third Mode of Production, Production for *Dasein*. The Total Educational Effort was designed to serve as that alternative compatible with the specifications of the Work-Standard. Most of the Entries in the treatise were designed to flesh out the SSE, introducing important information that could not have otherwise been discussed earlier in *The Work-Standard* (2nd Ed.). Here, the Total Educational Effort attains its true essence as something intended to ensure that the Student Body are able to directly impact the direction of the State of Total Mobilization toward more beneficial ends.

The Total Educational Effort, unlike the Custodial-Care Function, is designed to ensure that the Student Body will be able to learn something that they can reapply later on in Life. The Student Body is defined by a generation of people who receive their mandatory education and training

before eventually joining the Totality. Any expertise, skills, experience and other qualities which were learned in the SSE are applicable to the Totality and the State. This entails that the national educational system is able to keep up with the Totality and the State on the latest technological developments. Moreover, it also implies that the SSE is capable of having the necessary infrastructure, means of production, NSFIs and even Equipmentalities that the Student Body will need to conduct live-training exercises. Doing so will allow the Student Body to train and prepare themselves for the State of Total Mobilization through the Total Educational Effort.

Next, I needed to discuss about the broader details of the Student Tournament and how it relates to Production for *Dasein* and the official Tournament of the VCS Economy. Given the obvious constraints of the national educational system, the proposal was to provide the Student Body with a limited selection of economic organizations through which they can operate. Cooperatives, Small Businesses, Workshops, Department Stores, Supermarkets, Second-Hand and Antique Stores were cited across multiple Entries as being the most suitable types of economic organizations for the Student Body. These economic organizations were conducive to establishing a closed cycle that provides prospective Economic Planners and Inspectors at the tertiary educational level with ample opportunities to study MTEP (Mission-Type Economic Planning). Applications of MTEP here in the Student Tournament of the SSE can then be reapplied in the official Tournament of the VCS Economy.

The operation of MTEP in the Student Tournament allows the Student Body to establish and maintain its own Student Body from which to coordinate their activities in a functioning Council Democracy. As part of the broader discussions of Council Democracy, I documented three ways in which the workspace can be governed and three types of economic organization, all of which are relevant to the Social Ranking System. More importantly, I also addressed how MTEP differed from most conventional forms of economic planning by demonstrating how it can integrate the *Heimarbeit* (Homework or “Work-from-Home”) of the Cottage Industry and the Actual Geld of the wealthy into the LER (Life-Energization Reciprocity) Process for the Life-Energy Reserve. I even provided an opportunity for Intellectual Property to be reapplied in the Work-Standard vis-à-vis the dynamics of Productive/Personal Property-as-Power. It proved vital in pointing out how the concept of the Work-World and its Domains fleshed out the details of Productive/Personal Property-as-Power.

That in turn allowed me to properly contend with the Informal Economy which tends to arise in most conventional forms of economic planning. And the Social Ranking System, because its design philosophy happens to be the Work-Standard, helped lay the groundwork for abolishing Rents and Mortgages, providing introductory forays into urban planning for the Council State’s central government as well as its subordinate regional and local governments. My discussions of urban planning were still focused on the broader descriptions of the interactions between Technology and the Student Economy within Production for *Dasein*. Land development and construction projects initiated by the Council State can become the basis for future towns and cities. The Council State should develop its country in a manner where the automobile and mass transportation are capable of coexisting rather than striving to supplant each other as the sole primary means of transportation. The specifications of the Work-Standard’s LER Process will provide the Council State with the necessary methods to provide mass transportation systems as one among many different sources of tax revenue.

By spending an entire Section about the construction and development of urban and rural areas, I was able to discuss more about the SSE. Information that I could never have addressed in *The Work-Standard* (2nd Ed.) were discussed there in satisfactory detail. Those included the conferring of Citizenship and the Interpersonal Compacts. A general rundown of the SSE delved into how it applies to the State of Total Mobilization. A few more were descriptions of how the Student Tournament interacts with the official Tournament and the National Intranet.

Despite being the shortest of the five Sections, the real focus of Section Four was to discuss about the historical background behind the Custodial-Care Function and why it is necessary for the Total Educational Effort to challenge. Drawing from historical evidence to support my claims and relying on the arguments of Mary Perkins Ryan, I was able to deduce that the Custodial-Care Function specifically arose as a response to the 1960s Counterculture. The Counterculture threatened the integrity of the SSE's rival, the OECD-Type Student Economy, which forced the Empire of Liberty to pursue attempts at ensuring that another Counterculture would not happen again. Although a discussion of the Counterculture is beyond the focus of this treatise, I felt that no discussion of the Total Educational Effort would not be complete without also discussing about how the historical conditions in which the Custodial-Care Function assumed its proper form.

With all of the information from the preceding four Sections, I was able to introduce the concept of the Shopping Citadel and its related subvariants. Everything in Section Five is a culmination of what has been discussed previously. It is precisely at the Shopping Citadel that we find the Total Educational Effort interacting with the State of Total Mobilization. It also there where the Student Body interacts with Technology vis-à-vis the Socialization of Young Minds and Economic Foreignization as part of their encounters with Foreigners. A Shopping Citadel, like a Real Economic Zone (REZ), is capable of facilitating Real Trade Agreements (RTAs) through its ability to host Foreign Enterprises as one of its Rent-free tenants.

Concluding Remarks

If there was anything written by me on my Blog that proved to be influential in the writing of *The Third Place* (1st Ed.), it was arguably a five-part series of Blog posts from 2021. Entitled “The Commanding Heights of Powerball Gambits,” these Blog posts contained kernels of ideas that later went on to affect the outcome of the First Edition. Each post featured a basic rough sketch of ideas that formed the general point of reference for the SSE, the VCS Economy, the Reciprocal-Reserve Banking System, the Council State, and the National Internet. While the ideas contained therein are technically a bit dated, especially when compared to what was written later in *The Work-Standard* (2nd Ed.) and this treatise, I felt compelled to include in the Appendix. But without that series of Blog post, I would never have been able to complete First Edition of *The Third Place*.

Appendix



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The Commanding Heights of Powerball Gambits (Pt. 1 of 5)

“Become who you are!”

—*Friedrich Nietzsche, Thus Spoke Zarathustra:
A Book for All and None*

There is another, albeit subtle, difference between a Market Economy and a Command Economy, a Mixed Economy and a Planned Economy. The secret is in the concept of Currency: money serves as the means by which we issue orders to others in the state of Total Mobilization. We can opt for *Kapital and Schuld under the Incentives of Supply and Demand* or *Arbeit and Geld under the Intents of Command and Obedience*. There can be a command within a Market Economy and a market within a Command Economy, but neither will a command turn the former into a Mixed Economy nor will a market turn the latter into a Planned Economy.

Everything depends, as Vladimir Lenin correctly concluded in justifying “New Economic Policy” (NEP), on *what* shall be controlling the Commanding Heights of the national economy and *why* it shall be in control. Who decides what to produce or how much is to be made are irrelevant within this Blog post and the SMP Compendium has proven this to be a fact.

In what manner shall a market take its form in the VCS Planned/Command Economy? In what mode of Being shall this market assume in the digital realm as well as offline?

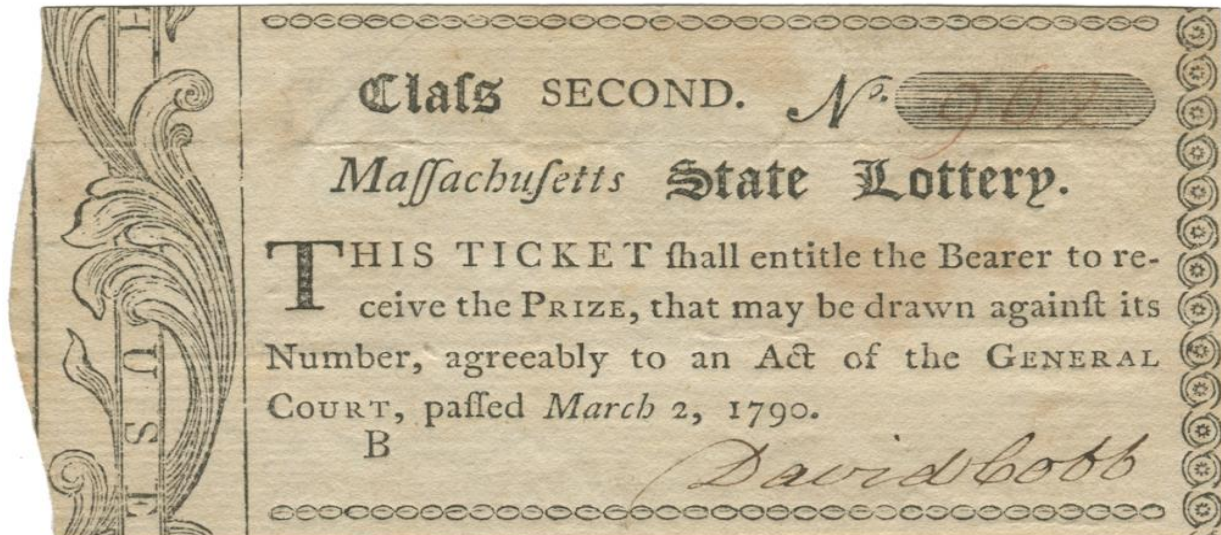
We begin our quest to answer those questions within the State Council’s motions in the newspapers, on the TVs and radios, and on our smartphones. So-called “Privatization” has a lot in common with playing the Lottery—a clandestine taxation policy. Privatization is like being with Thomas Jefferson in the final months of his life: [how he hatched a plot to sell Monticello to the Virginian Lottery](#) and [failing to find enough Kapital to pay off his inherited Schuld](#). To ‘privatize’ any enterprise involves passing on the costs and burdens of the command to the Totality as a “hidden Tax.” If the Totality cannot pay the Taxes, the closure of the enterprise is inevitable.

What the Socialist nation-state under the Work-Standard deserves is a type of economic organization neither Soviet nor Chinese but Prussian-American. The American people have demonstrated to Prussia and the entire Socialist world why the “shopping mall” and the US military’s “PX Exchange System” can only be practical with Socialism, not Liberal Capitalism. What is missing in this American “*Marktrecht*” (Right to Market) are the “*Duties of Marketeers*.” Markets in the VCS Planned/Command Economy need [the kind of Command and Obedience which gave Alexander Hamilton an Implicit Intent to write the following in regard to Lotteries](#):

“The rich or adventurous can then purchase a greater number to bring their chances to the same ratio with higher prices; and the less rich or more cautious can take a chance without putting much to risk. Everybody, almost, can and will be willing to hazard a trifling sum for the chance of a considerable gain.

That there be rather a small number of large prizes or a considerable number of considerable prizes than a great number of small prizes; for adventurers would as leave lose altogether as acquire trifling prizes and would prefer a small chance of winning a

great deal to a great chance of winning little. Hope is apt to supply the place of probability and the imagination to be struck with glittering though precarious prospects. It may be suspected that in this country the middle course will best succeed; that is a considerable number of considerable prizes. Moderate sums will appear here great to far the greatest number of adventurers. And if the sum that may be raised should be raised successively, it may be well to have such a number of prizes as will raise conversation of winnings within a number of little circles."



Granted, I ought to preface that the State Council is referring to [the Socialist nation's Ranking System](#) where [medals, commendations and promotions are conferred to all citizens, from the students attending secondary schools to the already deceased](#). If a citizen can receive such awards, why not specific enterprises within the industry of an economic sector? If anyone cannot realize why a market is meant to exist in the VCS Planned/Command Economy, they need to (re)read the SMP Compendium because what I am discussing here is drawn from topics mentioned therein.

There are a few variations of where I am going with this Implicit Intent. I have about five different scenarios where I could see the Implicit Intent at play. Competition under Socialism is always going to be predicated on the best-possible Quality of Arbeit thanks to the Work-Standard. One of my case studies involve revisiting our teenage years (or better yet, the general plotline of a YA novel), reimagining and projecting our experiences onto the SSE of this Socialist nation-state.

In our secondary school years, we are constantly reminded by our teachers and upperclassmen that nothing is stopping us from the university or vocational training except ourselves. [Our education, just like our healthcare and the childcare for teenage mothers, is free: the State covers the costs of each and every student](#). The only exceptions include food from the cafeteria and our school supplies. Half of our school life is spent with some of our peers in the classroom, the other half with the rest of our peers in the workspace; those peers may be in either or both places.

Today is Friday; we have no school on Saturdays and Sundays. Have we already decided how we are going to spend our afterschool hours? Remember that Technology and the state of Total

Mobilization affect which choices are available and how we arrive at those conclusions. To determine how different it truly is, we compare this new-old school life with the one we most likely had or are having under Liberal Capitalism.

In Liberal Capitalism, we could either attend “afterschool clubs and sports,” “study in the library,” “go with a scouting group,” “clock-in at a part-time job,” “visit the mall with friends,” or “head straight home.” The majority of plotlines in American YA novels and movies as well as various Japanese light novels, manga and anime feature some variation of those activities. We can expect a very similar set of plotlines among the EU/NATO member-states in Europe and under Liberal Capitalist regimes in the Liberal International Economic Order (LIEO). What is being encountered in our teenage lives and in those types of media are depictions of Parliamentary Democracy. Our so-called student government is not a legitimate Student Council like in Socialism; it functions more like a “Student Parliament” minus all of the governmental procedures, the political parties, the petty (bi)partisanship, corporate lobbyists, billionaire donors and other special interests.

It is only more of the same from hereon. Our student parliamentarians are adamant about the fact that the school life is *boring*. Our guidance counselors are equally adamant about why we need “study hard” and “pass the placement test to our university of choice.” The Implicit Intent from both is conveying that “we need to make the greatest Quantity of Kapital, so we will never be bored under Liberal Capitalism.” A boring school curriculum for a boring school life personified in John William Godward’s 1900 painting, *Idleness*.



Idleness, J. W. Godward, ca. 1900

That kind of upbringing is enough to leave people feeling depressed and for others to lose their mind. Responses may range from the mundane like gravitating around subcultures and fandoms on Reddit, Twitter, Pinterest, Instagram or YouTube by being socially alienated (what Karl Marx had called “the Alienation of the Worker”) to the more drastic ones like getting arrested for petty crimes by the police or being implicated in a school shooting. Americans remain unaware of how often this has been occurring since Jeffersonianism reached the height of power in the 20th century. Nothing is going to be resolved by “gun control legislation” or railing against “violent video games” as Jeffersonianism’s chosen scapegoats, the behavior of which is no different than Hitlerist fruitcakes scapegoating Jewish people for allegedly ‘causing’ Liberal Capitalism. Those “active shooter drills” and “drug-free zones” describe the freedom-security dialectic as being integral to the curriculum in most American educational systems (there is no unified SSE under Liberal Capitalism), reminding everyone of the fact that the Liberal Capitalist SSEs reflect their Privatization (even as the Liberal Capitalist regime is subsidizing them with Kapital).

That is life in the countless different Liberal Capitalist SSEs to be found under a Liberal Capitalist regime. No democracy, no inward freedom and inward security, no Arbeit and no Geld. One deceives themselves into believing things will “become better” at the university level because it is only more of the same. There is no Arbeit and Geld at the university, only Kapital and Schuld. Is this dystopian Utopia depicted in 1984, *Brave New World*, *A Clockwork Orange* or even *Atlas Shrugged*? No, this is an expanded description of the following from *Prussianism and Socialism*:

“Such are the perennial provincialists, the simple-minded heroes of the German Bildungsroman, who may undergo a certain amount of inner development but who display an astounding lack of talent when it comes to dealing with things of the real world. Such are the portly gentlemen of our bowling clubs, our beer halls, and our parliamentary assemblies, who excuse their own lack of ability by griping about the governmental departments they manage so badly.”

There is a reason why the Socialist nation-state’s Ranking System and all of its awards are available to citizens as early as their teenage years. Being a teenager is supposed to include a rite of passage into adulthood with the full recognition of the State. We can finally begin to imagine how our teenage years will look like in a true and unified SSE within the Socialist nation-state.

Our school life at the secondary school stresses the importance of Arbeit and Geld through a vast range of activities. Every student begins with the lowest Rank in the Ranking System and how they intend to live their lives will determine whether they ascend the Ranks or remain at the bottom. Half of our time is spent in the classroom, learning theoretical knowledge and our other half spent in the workspace learning practical knowledge. The workspace is the school itself; we are supposed to be ‘students’, are we not?

The school has its gymnasium, its library, cafeteria, classrooms, infirmary, courtyard, and various other facilities. There are patrols of student prefects and others interacting with various electives and youth activities that translate into different Vocations. The student government learns early on about why they and the student body share an Intent to become upstanding citizens through a shared sense of Command Responsibility. The headmaster/headmistress needs volunteers to look

after the school because they cannot rely on teachers to do everything. Students who accept the offer will receive Geld and eventually a promotion or medal from visiting State functionaries. If the student body fails to take the initiative, the consequences will stem from their own actions. Let us not forget that the educational system in the Socialist nation-state is governed like a genuine Council Democracy, where everyone will be held accountable for their own actions, no matter who they are or what their place is in Life.

Assuming all Duties pertaining to the workspace have been fulfilled, the student body will have plenty of free time afterschool. The usual afterschool activities are still with us and the same is also true for the youth activities that the State is also funding for us. There will be time for us to socialize with students from other schools (and even universities) at the youth palaces. There will be time for us to realize who we are and why we exist in this Socialist nation-state in one way or another; it is up to us on how we would like to proceed from this day forward.

If our Rank is high enough, the student government will inform us that they have approved our application to participate in a Kontor or draw loans from the Reciprocal-Reserve banking System. What was once considered “minimum wage” and “menial jobs” have been turned into our chances to save the Geld we will be needing later on. The same is true for the bank loans of those who feel competitive enough to start their own State-Owned Enterprise (SOE) or

Public-Owned Enterprise (POE). The competition gets even more rewarding if we are working together toward the same goal, which we found out together back in our classroom. We could start with a small PDE like a cooperative before graduating up to NSEs like department stores, and that is not the only way we can go about living our lives. Again, it is up to us on how we wish to live.



For rest of us who could neither afford the “Service Fees” of NSFIs nor has the respect of a Kontor’s “Office VI,” our SSE has its own market for live training exercises, both online and offline. We and the rest of our peers are going to be paired with others as part of a student organization. The competition is rewarding and fulfilling as we are pitted against other student organizations from different schools from within our own SSE for best-possible Quality of Arbeit from within our own professions. It starts locally, escalates to the cities and surrounding regions until we are finally in command of an NSE just waiting to enter the VCS Economy. And if our nation exists in a Socialist world order, the State may be inclined to consider offering us a chance to enter an “international market” under the terms of a Real Trade Agreement (RTA) with another Socialist nation-state.

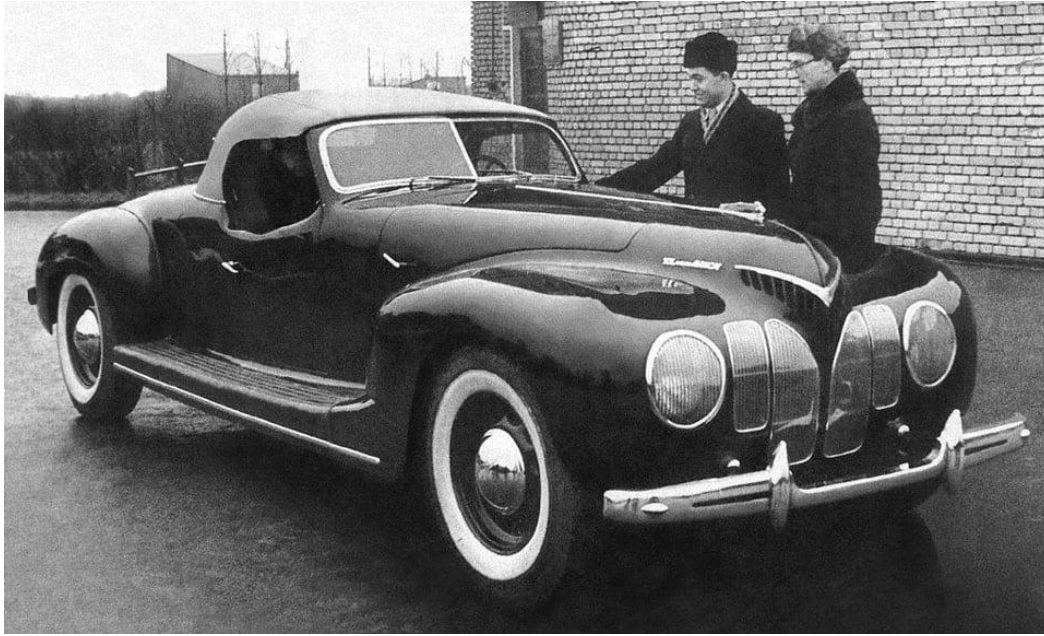
We are constantly reminded by the instructors at our SSE’s market that the “markets” in our nation (and in this Socialist world order) resemble “a tournament of jousting knights” as opposed to “an invasion of pillaging vikings.” The latter is what defines the Liberal Capitalist conception of competition. There is no need for the markets to readopt that version for we already have our own. Competition under Socialism is all about the Arbeit of every Vocation before the Geld that comes afterward. The well-being and performance of every young person is decisive.

The Commanding Heights of Powerball Gambits (Pt. 2 of 5)

Take a look at these photos of Soviet and Eastern Bloc sports cars and luxury sedans. I am simply fascinated by these vehicles because there is such a thing as the “[State and the Socialist concept of Property](#)”:







Under the Work-Standard, we begin to become cognizant of a different form of Competition in the “markets” of the VCS Economy. Competition under the Planned/Command Economy is more like a tournament of Germanic knights jousting each other for the love of the Totality and the prizes of the Reich. This Tournament is held by the central government and the Totality will be looking forward to the results. Within the Economic Sectors are Industries with a Tournament of jousting Enterprises and their Professions of Vocations. Here, we compete for the highest Quality of Arbeit vis-à-vis production of the best-possible goods and services in our respective Industries.

The motto of every Tournament is the tagline of *The Fourth Estate*: “Duty. Honor. Order.”

The State’s regulations are there to provide general guidelines on what is to be expected of everyone like the Prussian Immanuel Kant’s “Categorical Imperative.” These regulations are only there to remind people of why they are participating in the Tournament and what is to be expected of them by the Totality. How the participants conduct themselves in the Tournament under the rule of law is left at their discretion. Economic freedom under Socialism is like chess and billiards, two popular games in the Soviet Union. Everyone with free time on their hands can play the game however they wish and there is no one way of playing either game, provided somebody is taking the initiative of making the first move. If nobody is doing anything, is it any wonder now why the Soviet Union stagnated between the 1970s and 1980s, eventually collapsing by 1991?

There are five ways for a young person to perceive each Tournament: a *work of art* (for State-Administrated Enterprises), a *work of devotion* (for State-Owned Enterprises), a *work of combat* (for National-Socialized Enterprises), a *work of passion* (for Public-Owned Enterprises), and a *work of adventure* (for Public-Directed Enterprises). The old Four-Year and Five-Year Plans are already financial instruments, but the same cannot be said for the four quarters a year. A good analogy here is the sports performances held annually among different nations. There can be national, regional and college leagues dedicated to football (or soccer), American football, hockey, baseball, basketball, race cars and horse races, tennis, golf, and countless other sports. Then there are the biathlons for those in military sports: fencing, tank and aircraft biathlons, swimming, taekwondo, marathon running, judo, professional shooting, boxing, track and field, gymnastics, cross country and so forth. And then there are sports like video games (“esports” and the various genres), archery, chess, billiards and countless others. What matters for Socialism is that the games are emphasizing skillful mastery like poker and baccarat, not pure luck like craps and blackjack.

Depending on the overall size and composition of the Economic Sector, a single Industry may host about four Rounds. A “Tournament Final” pits anywhere between 2 and 20 Enterprises as *Consortiums*, a “Semi-Final” between 20 and 200 Enterprises as *Networks*, a “Second Round” between 200 and 2,000 Enterprises as *Corporations*, and the “First Round” between Chambers of 2,000 and 20,000 Enterprises as *Cooperatives*. A year on Earth only has twelve months split into four seasons: Winter, Spring, Summer, and Fall. Everybody works hard to achieve the highest Rank within their own Industry, the greatest contributor of Arbeit among them representing their Industry in the Economic Sector within the VCS Economy. Special prizes, trophies, medals, commendations, and promotions will be awarded by the State based on the receptions of the Totality and among foreigners (if there are Enterprises operating abroad).

Yes, there will be Enterprises that will do better than other Enterprises. A good analogy is in automobiles. There are always going to be people preferring Japanese Toyotas, German Volkswagens, South Korean Hyundais, Russian Ladas, Italian Fiats, and American Fords. There are those who prefer a Japanese Nissan, Mazda, Lexus, Hondas or Mitsubishi just as there are those a German Mercedes-Benz, Opel, BMW, Audi or Porsche, and so forth. But if a Socialist nation-state’s Automotive Industry could build vehicles that the Totality need and the foreigners can admire, there will be ways for its Enterprise to take the lead in their Industry internationally. Nobody under Socialism is going to deny anyone of those choices *unless there is*

evidence of bribing, rigging, doping, cheating, scamming and other dishonorable acts involved, which can happen here as well as in any other sport.

What happens if an Enterprise becomes uncompetitive? Its Quality of Arbeit declines and the Quality of Geld rises, resulting in fewer contributions of Arbeit and fewer generations of Geld. Morale plummets, Attrition rises (or worse, Inaction rises from people failing to show up on time), people resorting to dubious actions in order to stay afloat. If people at the Enterprise are going to demonstrate their own stupidity, they will attract the wrath of the Totality once the State media publishes explosive exposés about a rash of scandals, a possible reorganization and people being dismissed from the Enterprise by the judge, jury and prosecutor in the court of law. Nobody is above the law under Socialism and those who break the rule of law will be held accountable.

Every Tournament ought to never be about people simply “winning the most Kapital”; what matters is for people to practice and improve the Quality of their Arbeit. There will be a multiplicity of different automotive designs on the streets and in the highways of the Socialist nation-state. And just like the Work-Standard regarding the concept of Currency, every automotive design still adheres to a number of built-in standardization practices like how the steering wheel on the left seat in the front is for people who drive on the right side of the road. People driving on the left side of the road expect the steering wheel on the right seat up front. Under Socialism, we need civil administrators of Enterprises to be an example for the civil servants and to do their very best by focusing more on the achievements of their Arbeit, not focusing too much about their Geld.

Do not expect the involvement of economic planners; it is not in their Vocation. There is a reason why the Enterprises of every Industry have Inspectors making periodic visits, phone calls, emails and so on to evaluate everyone’s Quality of Arbeit at the workspace. They will know whether people are actually doing what is expected of them and have the power under the rule of law to decide which Enterprises require improvements and which ones will be receiving commendations. The central inspectors host a review board and that is every Enterprise’s last chance to improve before the end of the fourth quarter. Do not be surprised if some Enterprises get demoted and others surpass them in Rank; there will always be the four quarters of next year to do better.

The Commanding Heights of Powerball Gambits (Pt. 3 of 5)



The goal of monetary policy is to restructure national economies. A market can exist under Planned/Command Economies just as a command can also exist under Market/Mixed Economies. The nuances are subtle and will never be made apparent to anyone without a specific conception of Currency being pegged to a Standard in the framework of monetary policy. A central bank acts as the standard bearer of their national economy's vexilloid banner.



American flag scholar Whitney Smith described them as “an object which functions as a flag but differs from it in some respect, usually appearance. Vexilloids are characteristic of traditional societies and often consist of a staff with an emblem, such as a carved animal, at the top.”

In monetary policy, we find examples of this pattern in the manner in which individual coins and banknotes are created by the Central Bank. The most obvious example is how the US Dollar has George Washington (\$1 USD), Thomas Jefferson (\$2 USD), Abraham Lincoln (\$5 USD), Alexander Hamilton (\$10 USD), Andrew Jackson (\$20 USD), Ulysses S. Grant (\$50 USD) and Benjamin Franklin (\$100 USD). The ones with ‘Green Seals’ are called “Federal Reserve Notes,” the ones with ‘Red Seals’ being “United States Notes.”

There were United States Notes with the following description:

“This Note is a Legal Tender for all Debts Public and Private except Duties on Imports and Interest on the Public Debt; and is redeemable in Payment of all Loans made to the United States.”

And there are Federal Reserve Notes with this shortened description:

“This Note is Legal tender for all Debts, Public and Private.”

The ones with the Gold Seals are “Gold Certificates” and the Blue Seals are “Silver Certificates.”

There were Gold Certificates that read:

“This Certificate is Legal Tender in the amount thereof in the payment of all Debts and Dues, Public and Private.”

There were special Silver Certificates issued under President Franklin Delano Roosevelt that read:

“This Certificate is issued pursuant to Section 45 of May 12, 1933, and is Legal Tender at its Face Value for all Debts, Public and Private.”

And then there were subsequent pre-1945 and later post-1945 Silver Certificates that read:

“This Certificate is Legal tender for all Debts, Public and Private.”

What do these descriptions have in common? All four are insisting that the US Dollar relies on Kapital as its conception of Currency pegged to Schuld (Debt/Guilt) or to a Commodity like Gold and Silver in the case of Bimetallism. It is a given by most people that all Currencies issued by Central Banks are acceptable means of paying Schuld, but those above statements are adamant about the US Dollar being Kapital. Therefore, how would the US Dollar appear if it was pegged to the Work-Standard? It would read:

“This United States Note is Legal Tender for all Works, both Personal and Federal, except for Federal Imports; all Works are Redeemable in the Amounts thereof as Payments on all Federal and Personal Debts to these United States.”

It is language such as this which informs us of the US Dollar’s configuration in the state of Total Mobilization. The description is insisting the fact that its vexilloid banner is the Work-Standard, the US Dollar’s Quality of Money (“Quality of Geld”) *being pegged* to the American people’s Quality of Work (“Quality of Arbeit”) as the Totality of this Union under the US Constitution.

Pay attention to the phrases ***“except for Federal Imports”*** and ***“all Works are Redeemable in the Amounts thereof as Payments.”*** The first phrase is stating that the US Dollar employs a Foreign Exchange Certificate (FEC) within international trade. The other phrase states that any conversions of Arbeit into Geld will suffice as payments on the US National Debt. This means that so long as both the Federal government *and* the American people are avoiding any budgetary deficits, there will be an infinite number of ways to shrink the US National Debt to \$0.00 USD.

The implications are obvious: “Fiscal Conservatism” is finally free from Liberal Capitalism, now serving as an extension of Hamiltonian Federalist Socialism. In American history, [Thomas Jefferson, James Madison and James Monroe spent their entire presidencies, the War of 1812, the destruction of the Federalist Party, and a Bank Panic in 1819 by trying to abolish the US National Debt.](#)

Jefferson himself had personal motives: he inherited a large sum of Schuld from a family inheritance and spent most of his adult life paying off that Schuld. [It also did not help that he was notorious for his Keynesian spending habits and dinner parties, hatched a plot to sell Monticello to the Virginian Lottery, and appealed to the Virginia State Legislature to forgive him of his](#)

[Schuld](#). Unfortunately, [Jefferson died with \\$107,000 USD \(or ~\\$2,000,000 USD in today's Kapital\), which means he died a "debt slave."](#) Most Americans have yet to understand that the Civil War was fought over the "Slavery of the Southerners" and the "Debt-Slavery of the Northerners." [Do "we the people of these United States" not realize that, in *Conservatives against Capitalism*, there were pro-Slavery Southerners who literally justified Slavery on grounds that *Liberal Capitalism in the North is far worse than Slavery itself*?](#) Such thinking is only possible if both Northerners and Southerners of all races are enslaved in one form or another.

Personally, if I had to choose which people would be on a US Dollar pegged to the Work-Standard, it would be *John Adams* (\$1 USD), *Grover Cleveland* (\$2 USD), *Abraham Lincoln* (\$5 USD), *Richard Nixon* (\$10 USD), *Theodore Roosevelt* (\$20 USD), *George Washington*, (\$50 USD) and *Alexander Hamilton* (\$100 USD and, if necessary, \$500 USD, and \$1,000 USD).

The choice of John Adams serves as a reminder of the fact that he was the first Federalist President of the United States. Grover Cleveland reminded us of why America is really a Council Democracy, including why American economic and financial powers are supposed to be dependent on the exercise of political power wielded by the Federal government. [And Theodore Roosevelt reminded us of why American Conservatism and American Socialism share the same set of common interests, that combining them is the key to realizing Hamiltonian Federal Socialism.](#)

As for Richard Nixon, besides opening our eyes to the truth about the Socialist Destiny of America by causing the death of Bretton Woods for the US Dollar, [he is the missing link on why Hamilton himself would be on the higher denominations for US Dollar pegged to Work.](#) Nixon once said:

"I am convinced, however, that we have the vitality, I believe we have the courage, I believe we have the strength out through this heartland and across this Nation that will see to it that America not only is rich and strong, but that it is healthy in terms of moral strength and spiritual strength. I am convinced it is there. I am convinced as I talk to crowds of people. I am convinced as I see a group of young people, 500 of them, going off to Europe, as I saw them yesterday, from 50 States.

But I also know that people need to be reassured. The people that can reassure them are opinion leaders, editors, television, radio commentators, teachers, even perhaps Presidents and politicians. At the present time, I will simply say in raising these problems, I don't raise them in any sense of defeatism; I don't raise them in the usual sense of pointing out that the United States is a country torn by division, alienation, that this is truly an ugly country, because I don't believe that.

I honestly believe that the United States, in its preeminent position of world leadership, has in its hands the future of peace in the world this last third of the century. I honestly believe that the United States has the destiny to play a great role, but I also know we cannot play it unless this is a healthy land, with a healthy government, a healthy citizenry, a healthy economy, and above all, the moral and spiritual health that can only come from the hearts of people and their minds, and that will only come as people are reassured from time to time, as we discuss our faults and as we correct our faults, reassured.

Keep them in balance. Don't let the problem of the moment obscure the great things that are going on in this country and the goodness of this country. It is that that I would suggest to the editors and the other opinion makers here: that from time to time, maybe once a month, that message might come through."

It is perfectly understandable for some Americans to deem Adams, Cleveland, Nixon and Roosevelt as less-than-ideal Presidents in US history. Adams frustrated Hamilton on several policy debates (which was why Jefferson was able to seize power in 1800), Cleveland engaged in demagoguery and tried winning elections at any cost (a fate later repeated by Donald Trump between November 2020 and January 2021), [Roosevelt was still uncertain about what form American Socialism should be assuming \(as opposed to what it shall be\)](#), and Nixon convinced himself that true American Socialism did not exist as Dwight Eisenhower's Vice President, continued the Vietnam War and was later implicated in the Watergate Scandal as the President of the United States. Nobody in America is perfect and the same applies for the rest of humanity. What matters is whether those proposed choices reflect the untapped "Total Productive Potential" of the American people in all times of both peace and war.

Determining the Authenticity or the Inauthenticity of any Currency is important for Intents that go beyond separating the genuine from the counterfeit. A Currency issued by a central bank is meant to inform foreigners about the Totality of the country relying on it in their everyday lives as well as the vexilloid banner carried by their central bank as part of their Financial Regime.

Furthermore, the National-Socialized Banks (NSBs) and State Banks, the Kontore (Financial Offices) and State Commissariats operate according to different rules of engagement unlike the SSE and VCS Economy. Competition may seem combative at the Kontore and State Commissariat, but the banks serve a logistical role within the Reciprocal-Reserve Banking System and the same goes for Kontore and State Commissariats within the VCS Economy.

The role of the State Banks is to process the financial records of contributed Arbeit to the Life-Energy Reserve, distribute the Geld that the Central Bank converted from that same Arbeit, facilitate the large-scale movements of Geld into the VCS Economy and the SSE, with "Work-Tenures" intended for the creation of new Vocations, Professions, Enterprises and Industries at a Mechanization Rate set by the Central Bank. That means additional Geld allocated to the deployment of automation technologies in workspaces where we can reduce the number of people involved. As for the National-Socialized Banks (NSBs), their primary role is to maintain the checking and savings accounts for all citizens and oversee the issuance of loans to any potential borrowers with a high-enough Rank. If necessary, the NSBs will pursue an auxiliary role on behalf of the State Banks.

It is realistic to expect a specific social custom to disappear among certain professions; an example includes the practice of "Tipping" in the US and other countries. People under Socialism do not tip other people because the Intent here is suggesting '*people can be bribed so they will look the other way if a crime were to happen*'. [The methodology of Tipping is comparable to a "Keynesian Beauty Contest" from an SMP Compendium entry on why Chapter 12 of General Theory of Employment, Interest and Money is about as cringy as a Japanese maid café](#). Such behavior tells

us that people are not paid enough and that they can be ‘bought’ like slaves in a ‘labor market’. The Work-Standard will see to it that all professions vulnerable to tipping will be accommodated under Socialism. These professions include, but not limited to, restaurant waiters and waitresses, taxi drivers, cashier clerks, bank tellers, office receptionists, hairdressers and barbers, manicurists and pedicurists, food deliverers, hotel housekeeping and room service, bartenders, and real maids who do actual cleaning inside somebody’s house.

Our “full-time floor traders” and “part-time day traders” of Office I at a Kontor are those same professions vulnerable to tipping. That person manning the cashier register at a local 7-Eleven at 0123 hours might be a day trader. The person flipping burgers and cleaning the bathrooms at a local McDonald’s across the street at 1200 hours on the same day could be a floor trader. If both are in good health and their doctors allow them to work at those Enterprises, their biological and genetic makeup is unimportant to us. What will deter tipping is the fact that they are investors of separate Fiefs related to their professions. The Value of their Fief is affected by the Quality of Arbeit and thus the Quality of Geld. When they decide to pursue a Vocation in a different profession, they sell the Fief, pay the Service Fee and receive a large sum of Geld to their names. An onsite “non-commissioned superior”—what was once their ‘manager’ under Liberal Capitalism—evaluates their Arbeit and those of their peers until an Inspector arrives; both the floor trader and the day trader will still report to their commissioned superiors back at Office I for their Geld.

We can expect a similar hierarchical command structure for Office II (“Work-Plans”) and Office IV (“Currency Conversion”). Somebody from the SSE, VCS Economy or State may need people on special assignments for the next four or five years, just as there needs to be people overseeing the movements of Arbeit and Geld across international borders. Meanwhile, the old Welfare Capitalist managers of hedge funds, retirement funds, mutual funds, trust funds and the social insurance companies have found different professions at the Kontore. Some are working in Office III (“Equipmentalities”) with Enterprises from the VCS Economy, some in Office V with those aforementioned banks (“Work-Tenures”). The rest are either somewhere in the country with the student government and the military in Office VI (“Priority Requisition”) or else they are working overseas as part of the State’s diplomatic consulate to other nations in Office VII (“Economic Foreignization”). The people in charge are Office VIII (“Administrative Faculty”) and depending on the geography and spatial distances between cities and countries, they may have smaller branches at different office buildings, from two-story complexes to high-rise skyscrapers.

A similar kind of economic order will also be encountered at the State Commissariats of Wages and Prices, which also appears in a manner comparable to the Kontor. State commissars are preoccupied with boardroom meetings of different Industries and Enterprises. They visit the annual conventions hosted by certain professions that are open to the Totality. They give consultation and schedule appointments with inspectors, economic planners, accountants, the student government, the military, the bankers, and the rest of the nation. It is one of the most demanding Vocations under the Work-Standard because they are the ones with the power to decide whether somebody from a given segment of the population receives such and such Wage for their Paygrade and whether something deserves this or that Price. Originally, these people were once the tax

collectors, the bureaucrats of social welfare handouts, social workers, real estate realtors, stock brokers and others whose 'jobs' were made redundant by the Work-Standard. [Like their colleagues from Office I of the Kontore, they readjusted and were retrained by the State in the live-training exercises of the "market" at our nation's Socialist Student Economy. And none of them had to pay anything out of pocket for their own reeducation.](#)



This Soviet medal is called a "Socialistic Competitiveness Award." The year in which this one was issued, 1973, is fitting in light of the aforementioned statements from Richard Nixon. I can imagine Nixon conferring a similar medal in an America defined by Hamiltonian Federal Socialism.

The Commanding Heights of Powerball Gambits (Pt. 4 of 5)

“*Socialism is the principle of public service.*” In Part I, we began with the live training exercises of the student body at the SSE (Socialist Student Economy). In Part II, we explored the Tournaments of the VCS Economy. And in Part III, we were introduced to the details surrounding the Financial Regime. While everything covered here includes a variation of the preceding three Parts, do note that the Enterprises described here are either SOEs (State-Owned Enterprises) or else SAEs (State-Administrated Enterprises).

Terms like “State-Owned” or “State-Administrated” can be a little vague for people living under Liberal Capitalist regimes. Technically, the Enterprises that are PDEs, POEs and NSEs within the nation are a part of the State not because the State ‘owns’ them, but because the people involved in them have political-economic participation in the nation’s Council Democracy. Anyone who contributes any Arbeit to the Life-Energy Reserve falls under this umbrella, therefore entitling them to political delegation at their local council and eventually the State Council itself. The real exceptions are foreign Enterprises operating within the nation and domestic Enterprises operating abroad, which are all topics of Part V and beyond the focus of Part IV. What can be said here is that domestic Enterprises operating abroad have Economic Organization Ranks of NSE or higher.

The largest Consortiums from the VCS Economy will be brought under the *indirect command of the State* as “State-Owned Enterprises.” Alternatively, anyone who assumes an official governmental position like the State Council, Head of Government or Head of State automatically promotes their Enterprise to an SOE. Their Enterprise will be reverted to their original Rank once their term ends. The Intent here is to eliminate any conflicts of interest that may arise. Bringing the Enterprise under State oversight means an SOE’s activities are delegated at the state chambers within the State Council itself. This is different from NSEs being delegated at the regional chambers of their regional council or POEs and PDEs being delegated at the local chambers of their local council.

However, there are certain types of Enterprises more vulnerable to becoming a natural monopoly due to their inherent limitations. I am referring to telecommunications, schools and universities, scientific research and engineering consultation institutes, oil rigs and refineries, mining facilities, electrical power stations and substations, ferries and dockyards, railways and their stations, airlines and airports, highways, pharmaceuticals, petrochemicals, armaments, postal services, water and waste treatment, aerospace and shipbuilding, hospitals and clinics, nurseries and nursing homes, television and radio broadcasting stations, and data centers overseeing the nation’s Intranet and our connection to the Internet. The Enterprises within those types of Industries are under the *direct command of the State* vis-à-vis a government ministry as “State-Administrated Enterprises.”

The size and composition of any SAE is directly correlated to the size and composition of their corresponding government ministry, particularly its bureaucracy. Large SAEs require bureaucracies whose inefficiencies can always be offset by emerging technologies related to automation, computerization and robotics. Such technologies will help the central government reduce its spending by ensuring that the bureaucracy will have an easier time achieving a superior

Quality of Arbeit. Implementing those technologies will require the Central Bank to raise the current Mechanization Rate. Be aware that there are limits to the Mechanization Rate because raising it will also restrict the creation of new Vocations by the Socialist nation. What could have been Vocations whose Arbeit is contributed by vocational civil servants and administrators will instead be taken over by automated machinery.

If the State's SSE, VCS Economy, Kontore and State Commissariats and the Financial Regime's Reciprocal-Reserve Banking System are achieving economic growth, the central government's bureaucracies will also grow. What will instead be declining is the Mechanization Rate, assuming the non-automated proportion of the Socialist nation happens to be the source of said economic growth. In that case, the Mechanization Rate will gradually fall, allowing the Central Bank to automate aspects of the bureaucracy. Anyone whose Vocation is taken over by automation under the Work-Standard are to be given an NSFI, a Four-Year or Five-Year Work-Plan with its Service Fee paid for by the State to a new profession of the recipient's choosing as reimbursement. There is no unemployment; full employment is a given in Total Mobilization of Production for *Dasein*.

Lastly, do note the state of Total Mobilization itself allows for the differentiation between SOEs and SAEs in wartime. If the nation find itself at war, those SAEs are going to be the first ones to be hit with rockets and artillery shells, unguided, precision-guided and incendiary bombs by warplanes, cruise missiles and ballistic missiles, or sabotage carried out by intelligence agents and computer hackers. Additional SAEs to be targeted by the enemy include our SSE covered in Part I (Ministry of Education), the automotive industries from Part II (Ministry of Economy), and those State Banks, Kontore and State Commissariats from Part III (Ministry of Finance). The curriculum and training will include civil defense training manuals and films as well as actual preparations by the State, with functionaries being sent to train SAE personnel for the impending military conflict.

Moving on to another aspect of the central government, besides the bureaucrats overseeing the SAEs, other functionaries are tasked with coordinating personnel who are not of the SSE, VCS Economy or Financial Regime. The armed forces, intelligence services, police agencies, judiciaries, prosecutors, customs officials, scientists, engineers, park rangers, public transportation, and postal service are all examples. Our state functionaries from any of those examples will always be somebody from within those specific professions, elected by their own comrades and colleagues like in the SSE, VCS Economy and Financial Regime. All of these people and the state functionaries that they elect as their delegates to the State Council are also contributors of Arbeit. They may not be people generating any Geld like the VCS Economy or the Financial Regime, but they are still people who do contribute Arbeit regardless. Unlike the State Council—the national legislature, the bureaucrats and functionaries do not necessarily have to be members of the People's Party or any other party governing alongside the People's Party as part of a "United Front." As long as they are not members of any banned political parties plotting to overthrow the central government, bureaucrats and functionaries may be apolitical on the condition that they do not try to overly politicize internal affairs unless it becomes absolutely necessary to address, for instance, any corruption, espionage, subversion, waste, fraud and abuse.

These considerations which the Socialist State, like the SSE, VCS Economy and Financial Regime, takes for granted under the Work-Standard are also related to the Work-Standard's version of economic planning, MTEP (Mission-Type Economic Planning). MTEP requires a massive degree of social trust between superiors and subordinates and a sense of ethics which can only be instilled through socialization among peers, competent leadership, a moral compass and a functional educational system. Those are important considerations which the Soviet Union had failed to grasp towards the end of its existence because their functionaries and bureaucrats conducted themselves as though they were party officials in positions of power, tolerating corruption and inefficiency as long as it conformed with Marxist Theory. True Socialisms under the Work-Standard begins where Marxism, "Scientific Socialism," ends because any realization of Socialism demands a far greater emphasis on actual practice than mere theories.

This brings us to the political role of the Socialist nation's Council Democracy and its State Council. Members of the State Council are elected from members of a regional council whose members themselves are elected from the members of a local council. If the People's Party are able to practice sound governance and can live with a higher sense of purpose and meaning under the Work-Standard, the People's Party will govern the Socialist nation without any fear of being overthrown by the Totality. At the same time, the Totality's participation in the Council Democracy will also involve most of the population being members of the People's Party. And even then, the Totality still expects the State to govern under the rule of law and the Constitution.

As with any other political party, it is realistic to expect Tendencies and Factions to be existing within the People's Party. There are Tendencies which adhere to the political philosophies of specific personalities and Factions that rally around their leadership within the State Council. The most powerful and influential Faction gets to define the official party line, including which version of Socialism will be defining the People's Party. And if the State Council only has the People's Party, the most powerful and influential Faction will be the one with the most seats.

It is possible for Councilor governance to allow accommodations for other parties to join the State Council, and this can be done democratically and non-violently. It will depend on whether the People's Party can be able to form a "United Front" with the other parties, their United Front informing the Totality and foreign observers that they constitute the leadership in command of the central government. The ability to create a United Front is affected by whether the Socialism of the People's Party is congruent with the ideologies and philosophies of the other parties, including their own Factions and Tendencies. As long as the Intent of the other parties is not to overthrow the central government, reimplement Liberal Capitalism, and unpeg the Currency from the Work-Standard, there will be political pluralism under Councilor governance.

The Head of State shall be elected by members of the Electoral College within the State Council. Unlike the rest of the State Council tasked with legislation, the Electoral College is responsible for the electing of the next Head of State. The Totality must elect State elector from each regional council within the Socialist nation. Whoever the Totality is going to elect at their regional councils must be somebody whose political-economic views, political philosophy, service record and background are openly transparent enough for the Totality to scrutinize. This needs to be done because the electoral vote is decisive in who becomes the next Head of State. The Head of State

will be elected to serve two consecutive terms of five years. This means the Head of State's first term lasts five years and their second term also five years. It is up to the State Council to decide whether the Head of State should govern for a third term or even fourth term.

When the Electoral College elects the next Head of State, the new Head of State will be asked to appoint their Head of Government and their "Council of Ministers." In addition to the Cabinet of Ministers for each governmental ministry, the Council of Ministers will also include any advisors, secretaries and others working under the direct command of the Head of State. The Electoral College is the highest authority within the State Council to decide who will be allowed to work with the Head of State. The last things that the Totality wants is political corruption at the highest levels of the central government, where cronyism, favoritism and nepotism allow for abuses of power by the Head of State at the benefit of their friends and relatives as favors. If the Totality is genuinely convinced *and* not under the subversive influences of hostile governments in other nations, it is possible to consider working alongside the State Council and the Electoral College to impeach the Head of State or Head of Government. The Electoral College will always be the final authority to decide whether their rule continues or not.

Always remember that Councilor governance is still a Democracy. Unlike Parliamentary Democracy and its Market/Mixed Economy, the Totality has legal Rights and legal Duties as well as constitutional Obligations and constitutional Intents concerning political participation. Any naturalized, law-abiding citizen who contributes any Arbeit and generates any Geld through the Meaningful Work of their Vocation needs to participate in the political affairs of their State. Just like the bureaucrats, one may be either a member of the People's Party, another party in its United Front or else apolitical. Anyone from a banned political party known to advocate for the overthrow of the central government will be tried for sedition and punished accordingly under the rule of law.

The Commanding Heights of Powerball Gambits (Pt. 5 of 5)

The Liberal Capitalist industrialization of whole nations in the 19th and 20th centuries always coincided with the mass migrations of people away from the countryside. Whole communities were uprooted, left to die in a sort of Socialist Darwinist theory of Natural Selection. Everyone flocked to the cities in search of a job that could grant them the most *Quantity of Kapital* for the least *Quantity of Schuld* (Debt/Guilt). Kapital and Schuld were always centered in the national capital and the urban centers of international finance. Such centers of international finance operated financial markets, commercial banks, insurance firms, hedge funds, and labor markets. In any Market/Mixed Economy, expropriation is king: somebody must lose something for somebody else to gain something. It does not matter if “Economic Nationalists” complains about the Free Trade or “Democratic Socialists” complains about the Free Market; both are complaining about the same problems created by Liberal Capitalist ideology.

In Liberal Capitalism, the state of Total Mobilization is “Production for *Profit*” and “Production for *Utility*.” The *Quantity of Kapital* and the *Quantity of Schuld* depend on an *Interest Rate* and an *Inflation/Deflation Rate*. Both Quantity of Kapital and Quantity of Schuld rely on the *Incentives of Supply and Demand* trying to achieve an *Equilibrium of the Unit-Price*. This Equilibrium requires the *Availability* of goods and services based on the *Quantity* of goods and services and the *Frequency* of transactions for them. Natural resources are converted into Commodities relying on an Exchange-Value and Use-Value. Total Mobilization of Production for *Profit* or Production for *Utility* need distinctions where the means of production are sources of *Private Property-as-Wealth* and *Common Property-as-Wealth*. Privatized commercial firms are locked in the Survival of the Fittest and the Likeliest by competing to create the highest Quantity of Kapital for the lowest Quantity of Schuld in markets that resemble 19th century Evolutionary Theory, where psychic and psychological conditions are solely driven by material and biological conditions.

The banks rely on a *Fraction-Reserve Banking System* and the financial markets invest Kapital and Schuld to facilitate Quantity of Kapital and Quantity of Schuld. The central bank creates Kapital out of thin air whenever anyone decides to borrow a loan for any Incentive. Its effectiveness depends on Parliamentary Democracies with Liberal Capitalist political parties, billionaire donors, corporate lobbyists, and special interests agreeing on legislative proposals inside a Parliament. International trade is in many respects a continuation of what already goes on in the Socialist nation. “Uncertainty” is something to be avoided in Liberal Capitalist economics. One invests Kapital in the Schuld from Gold, Silver, Liberal Capitalist Financial Instruments, and Cryptocurrencies, expecting lower Quantity and higher Frequency for their Availability.

Liberal Capitalism always promises Inauthentic Choices under the guise of a freedom-security dialectic where inward unfreedom and inward insecurity are glossed over by outward freedom and outward security. In a world ruled by Liberal Capitalism, it would seem that the Socialist nation with its Currency pegged to the Work-Standard faces an uphill battle for existence, but the Socialist nation will triumph in the face of uncertainty and anxiety during times of both war and peace. If the Socialist nation lives with purpose and meaning, acts in such a way that future generations can

be proud of, and take the initiative on the world stage, the Work-Standard shall prevail over the Schuld Standard, for the Gold Standard was nothing more than a doppelgänger of the Schuld Standard. And in Socialist economics, Uncertainty is how the Socialist nation projects its past into the future, allowing for the national past and the national future to converge on the national present. That is the symbolic meaning behind the Socialistic industrialization of whole countries.

There is an abundance of Arbeit in the Socialist nation and an even larger abundance of Geld. Such sources are decentralized, scattered throughout the Socialist nation. Everyone leaves the overcrowded cities, revitalizing the countryside and establishing new-old communities that had once been left for dead by Liberal Capitalism. The motivation is driven by a vocational civil service within the Total Mobilization of “Production for *Dasein*.” In the Vocational Civil Service Planned/Command Economy, everyone contributes Arbeit and everyone receives Geld within a cyclical process of Life-Energization Reciprocity.

In Socialism, all economic life stems from the shared political life and social life of the Totality that constitutes the Socialist nation. Every Vocation contributes a larger *Quality of Arbeit* for a lower *Quality of Geld*, dependent on a *Mechanization Rate* and an *Attrition/Inaction Rate*. Both the Quality of Arbeit and Quality of Geld rely on the *Intents of Command and Obedience* trying to achieve *Synchronicity in their Values and Prices*. This Synchronicity requires the *Sustainability* in the *Quality* of goods and services being produced and the *Frequency* of transactions for them. Natural resources are converted into *Equipmentalities* based on their *Readiness/Unreadiness-to-Hand* and *Present-at-Hand*. Production for *Dasein* has distinctions between *Productive Property-as-Power* and *Personal Property-as-Power*, where the markets are basically Tournaments consisting of Public and State Enterprises competing within their own respective Industries and Sectors for the highest-possible Quality of Arbeit and the lowest-possible Quality of Geld.

The banks rely on a *Reciprocal-Reserve Banking System* by issuing Interest-free loans called Work-Tenures, while the Kontore invest Arbeit and Geld through the State issuances of *NSFIs* (National-Socialized Financial Instruments). The central bank creates any given amount of Geld based on the given amount of Arbeit inside the *Life-Energy Reserve*. It is counting on the Council Democracy of the Socialist nation to agree on the best-possible legislative proposals to further the cause of Socialism both domestically and abroad. Economic life overseas is merely an extension of what already goes on in the Socialist nation. The only real differences include the Socialist nation signing *Real Trade Agreements* (RTAs), relying on its national Intranet to connect to the international Internet, and any Enterprises operating abroad will receive the rules of engagement which govern their activities in other countries. If everything described about the Socialist nation maintains this strategic posture, it will eventually be in the position to convince foreign nations, both Socialist and Liberal Capitalist, to consider pegging their Currencies to the Work-Standard. These circumstances emerge as it becomes obvious that the Socialist nation upheld the Balance of Trades and Payments in its favor, created budgetary surpluses and the VCS Economy operating with very low or no Schuld by anyone conducting their activities in its Currency.

In international trade, always remember that if the Socialist nation is trading with a Liberal Capitalist regime, the Socialist nation will receive both Arbeit and Geld unless the Liberal Capitalists decide to impose free restrictions on the real movement of goods and services, Arbeit and Geld, Information and Culture. Arrangements will only be made to establish RTZ (Real Trade Zone) and RTAs (Real Trade Areas) because the taxes and costs of running an FTZ (Free Trade Zone) and FTA (Free Trade Area) are simply impractical under the Work-Standard. Taxation Rates and government spending in the Socialist nation can become so low that Liberal Capitalists cannot possibly try to emulate them without literally becoming indebted to the Socialist nation. If the Socialist nation can wisely navigate its way around the Liberal Capitalists and can engage in financial combat in acts of national self-defense against Liberal Capitalist banks and financial markets, the Kontore, State Commissariats and National-Socialized Banks will prevail over them. And if the State can reinforce the Authentic Dasein of the Totality by forging a strong governmental coalition of Conservatives, Anarchs, Traditionalists, Environmentalists and Nationalists, the odds will also be stacked against the Liberal Capitalists.

For Real Trade Agreements involving another Socialist regime with its Currency pegged to the Work-Standard, that is where things get very interesting. Whether we are talking about bilateral agreements or multilateral ones, the logic follows very similar premises to the bilateral one. Exporting or importing goods and services is straightforward: Socialist nations are allowed to open specialty stores and shops to sell their goods and services as well as establish local branches of their Enterprises within the predesignated RTZs and RTAs of other Socialist nations.

Here, it matters whether Enterprises are allowed to operate in other countries and the extent to which those Enterprises are beholden to their State or the host State. This is because States of Socialist nations are always the final authority on matters of international trade.

If “State A” gives Arbeit to “State B,” State B must give Geld to State A. State A was establishing an Enterprise to contribute Arbeit for State B, for which State B wires the Geld generated by that Enterprise back to State A.

If State B gives Geld to State A, State A must give Arbeit to State A. State B wanted to purchase a production license to manufacture a good produced in the country of State A, which State A allowed by sending its advisors and administrators with technical personnel to oversee the production process and issue the production license.

Alternatively, if State A decides to give both Arbeit and Geld to State B, State B must give State both Arbeit and Geld to State A in return. Nationals sent by State A are establishing an Enterprise somewhere in the nation of State B, who are also enlisting a local town over there to manufacture goods for sale and distribution in that nation. Citizens from State A will receive their Arbeit and Geld, while citizens from State B will receive their Arbeit and Geld. The Office VIIs of the Kontore from both Socialist nations have a Legal Duty to wire the Arbeit and Geld from those transactions to the Economic Foreignization (EF) Accounts of their Central Banks.

As for specialty stores and shops, they are an entirely different matter when compared to the establishing of Enterprises in other Socialist nations. In a Real Trade Agreement, the Arbeit of the exporter and the importer stay within their control. The exporter’s Arbeit came from producing the

goods and transporting them to the importer. The importer's Arbeit came from delivering and selling the goods at those stores. The actual question posed by such specialty stores and shops is how much Geld should be given to the host nation and how much should be given to the other nation. Everything depends on whether they are luxury goods, goods that already have proper equivalent within the host nation, whether they are cultural goods, and how much is the People's Surcharge when purchasing them.

A People's Surcharge is designed to ensure that a fraction of the Geld spent on goods sold at specialty stores will remain in the Socialist nation. All Geld generated from the People's Surcharge is not listed under the Real Total Financial Potential (RTFP) or the Economic Foreignization (EF) Account but instead will show up in the State Investment (SI) Account. Taxes will also be included with the People's Surcharge if the imports in question alcohol, tobacco, firearms, sports cars, personal jets, and speedboats, which will extend to the spare parts for the latter four.

The People's Surcharge extends to goods with a proper equivalent and those that are exclusively tied to specific national cultures. Examples range from specific items like Persian rugs, Russian wood-carved Matryoshka dolls, a preserved leg of Italian prosciutto, Spanish leather, French cheese, German dirndls, and British scones to technologies like Japanese gaming consoles, Swiss cuckoo clocks, and American computers. This applies for all offline as well as online purchases. The Surcharges are always higher if there is already an equivalent good, while cultural items compensate their reduced People's Surcharge by allowing the exporter to charge a higher Price under the terms of the Real Trade Agreement. These arrangements are intended to inform the everyone involved that while it is okay to import or export goods and services, it is impractical to become fully dependent exports and imports. The Intent is for both Socialist nations to break even and achieve a Balance of Trades and Payments, a possibility that is almost next to impossible under Free Trade Agreements (FTAs).